BIBLE READINGS
FOR BIBLE STUDENTS
AND
for the Home and Fireside

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BIBLE READINGS

FOR

BIBLE STUDENTS

AND FOR

THE HOME AND FIRESIDE.

BY SAMUEL L. SPECK
AND H. M. RIGGLE.

The entrance of thy word giveth light; it giveth understanding to the simple
Psalm 119: 130.

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PREFACE.

AFTER much prayerful research and study, we bestow the results of our labors upon the public, without apology. With a conviction, born of fervent desire for the true enlightenment of the people and the salvation of souls, we have arranged these Bible Readings. That which we have in view is (1)—The glory of God in directing the mind of the reader to the definite teaching of his Word on all important Bible subjects. (2)—The overthrow of false doctrine and error which is to-day flooding the earth, bringing thousands of honest souls under its nefarious influence. (3)—To furnish much help to Bible students who are enquiring for the "old paths" and desiring to know the whole truth. (4)—To present to the home circle a complete arrangement of the various themes of Bible truth that will enable them by a daily study of the Scriptures—rightly divided—to be wise unto salvation.

We are very grateful to those who so kindly contributed to this work, and we have distinguished their arrangements by placing their names under each subject head. We have also made a few choice selections from a "subject concordance, or text-book of persons, places, and subjects" published by the American Tract Society. These we have arranged into suitable Bible readings for this work. In order to give credit to the above named publishing house, we have refrained from placing our names under these readings.

To every lover of Bible truth this work is commended. You will find it interesting, instructive, and edifying. We have endeavored to make the work thorough. To those who in the past have manifested but little interest in the study of God's Word, and to those who have been skeptical regarding its teachings, we commend a study of these readings, assured that they will thereby find many doubts removed, many difficulties solved, and a pleasant and profitable interest excited in the study of the Bible. May the prayers of true Christians waft this work on in its mission of salvation to the ends of the earth is the humble wish and prayer of the

AUTHORS.

BIBLE READINGS.

JESUS CHRIST.

BY ANNA K. THOMAS.

HE IS DECLARED TO BE THE SON OF GOD.
Heb. 1: 1, 2; Rom. 1: 4; John 1: 34; Mat. 3: 17.

THE HOLY SCRIPTURES CLEARLY PROVE
The divinity of Jesus Christ. John 1: 1-4, 10; Heb. 1: 8; Col. 1: 15-20; Phil. 2: 6.
The humanity of Jesus Christ
Promised. Isa. 7: 14; Mat. 1: 23; Luke 1: 30-33.
Fulfilled. Luke 2: 5-14; John 1: 14.
Confirmed by testimony. Acts 2: 30-32.
The mission of Jesus Christ.
To save from sin. Dan. 9: 24.
Acquired sin. Mat. 1: 21; 1 John 3: 5.
Inherited sin. 1 John 1: 7.
To keep from sin. Luke 1: 74, 75.
From all evil. 2 Thes. 3: 3.
From falling. Jude 24.
To heal our bodies. Psa. 103: 3; Mat. 8: 16, 17.
The power of Jesus Christ. Mat. 28: 18.
Manifested in his name. John 15: 16; Luke 10: 17; Acts 3: 16; 4: 7, 10, 12.
Manifested in his word. Psa. 107: 20; Mat. 8: 8-13; Mark 16: 15, 16; Rom. 1: 16, 17.
Manifested in his church. Luke 10: 19; Acts 4: 31-33; 5: 11-16.

THE HOLY SCRIPTURES.

2 TIM. 3: 15.

THEY ARE GIVEN BY INSPIRATION
Of God. 2 Tim. 3: 16.
Of the Holy Ghost. Acts 1: 16; 2 Pet. 1: 21.

THEY WERE SANCTIFIED BY CHRIST.
By appealing to them. Mat. 4: 4; Mark 12: 10; John 7: 42.
By teaching them to the people. Luke 24: 27.
By delivering them to the people. Heb. 1: 1, 2.

THEY ARE TERMED
The word. Jas. 1: 21-23; 1 Pet. 2: 2.
The word of God. Luke 11: 28; Heb. 4: 12.
The word of Christ. Col. 3: 16.

The word of truth. Jas. 1: 18.
The law of the Lord. Psa. 1: 2; Isa. 30: 9.
The sword of the Spirit. Eph. 6: 17.
The oracles of God. Rom. 3: 2; 1 Pet. 4: 11.

THEY PROVE TO BE

An unerring guide. Psa. 119: 105.
Able to make wise unto salvation. 2 Tim. 3: 15.
Profitable both for doctrine and practise. 2 Tim. 3: 16, 17.

THEY ARE DESCRIBED AS BEING

Pure. Psa. 12: 6; 119: 140; Prov. 30: 5.
True. Psa. 119: 160; John 17: 17.
Perfect. Psa. 19: 7.
Sure. Psa. 93: 5.
Precious. Psa. 19: 9, 10.
Quick and powerful. Heb. 4: 12.

THEY ARE GIVEN FOR THE USE OF ALL NATIONS.

Rom. 16: 26.
To instruct. Rom. 15: 4.
To produce faith. John 20: 31; Rom. 10: 17.
To produce hope. Rom. 15: 4.
To illuminate. Psa. 119: 130.
To quicken. Psa. 119: 50, 93.
To convert the soul. Psa. 19: 7.
To regenerate. Jas. 1: 18; 1 Pet. 1: 23.
To produce obedience. Deut. 17: 19, 20.
To sanctify. John 17: 17.
To cleanse the heart. Eph. 5: 26; John 15: 3.
To cleanse the way. Psa. 119: 9.
To keep from destructive paths. Psa. 17: 4.
To support spiritual life. Deut. 8: 3; Mat. 4: 4.
To promote growth in grace. 1 Pet. 2: 2.
To build up in faith. Acts 20: 32.
To admonish. 1 Cor. 10: 11.
To comfort. Rom. 15: 4.
To rejoice the heart. Psa. 19: 8; 119: 111.

THEY ARE TO BE

The standard of teaching. 2 Tim. 4: 1, 2; Isa. 8: 20.
Searched. John 5: 39.
Searched daily. Acts 17: 11.
Believed. John 2: 22.
Observed. Mat. 28: 19, 20.
Appealed to. 1 Cor. 1: 31; 1 Pet. 1: 16.
Read. Deut. 17: 19; Isa. 34: 16.
Read publicly. Acts 13: 15; Jer. 36: 6.
Received.
  As the word of God. 1 Thes. 2: 13.
  With meekness. Jas. 1: 21.
Layed up in the heart. Deut. 6: 6; 11: 18.
Taught.
  To children. Deut. 6: 7; 11: 19.
  To all. Mark 16: 15, 16.

THEY ARE NOT TO BE

Handled deceitfully. 2 Cor. 4: 2.
Taken from, or added to. Rev. 22: 18, 19.

CHRISTLIKENESS.

1 JOHN 4: 17.

BY CHAS. E. ORR.

IN MERCY.
God is merciful. Psa. 145: 8.
His people are merciful. Mat. 5: 7.
As merciful as he. Luke 6: 36.

IN MORAL PERFECTION.
God is perfect. Psa. 18: 30.
His people are perfect. Deut. 18: 13.
Perfect as he. Mat. 5: 48.

IN MORAL PURITY.
God is pure. Job 4: 17.
His people are pure. Mat. 5: 8; 1 Pet. 1: 22.
Pure as he. 1 John 3: 3.

IN RIGHTEOUSNESS.
God is righteous. Psa. 129: 4.
His people are righteous. Psa. 34: 15.
Righteous as he. 1 John 3: 7.

IN HOLINESS.
God is holy. Isa. 6: 1-3.
His people are holy. Eph. 1: 4.
Holy as he. 1 Pet. 1: 14-16; Heb. 12: 10.

IN BEING NOT OF THE WORLD.
Christ was not of the world. John 8: 23.
His people are not of the world. John 15: 19.
Not of the world even as he. John 17: 14-16.

IN UNITY.
Christ and the Father are one. John 10: 30.
His people are one in Christ. Gal. 3: 28.
One even as Christ and the Father are one. John 17: 22.

REPROOF.

PROV. 6: 23.

BY H. M. RIGGLE.

BY WHOM IS REPROOF TO BE GIVEN?
By God. Psa. 50: 21.
By Christ. Isa. 2: 4.
By the Holy Spirit. John 16: 7, 8.
By God's ministers. 1 Tim. 5: 20.
By God's saints. Prov. 5: 11-14.

THE MANNER IN WHICH GOD'S MINISTERS AND SAINTS ARE TO REPROVE.
With the Scriptures. 2 Tim. 3: 16.
With long-suffering. 2 Tim. 4: 2.
With all authority. Titus 2: 15.
With Christian love. 2 Thes. 3: 15.
Openly. 1 Tim. 5: 20.
Fearlessly. Ezek. 2: 3-7.
Unreservedly. Isa. 58: 1.
Sharply. Titus 1: 13.

THE BENEFITS OF REPROOF ARE AS FOLLOWS:
It is better than secret love. Prov. 27: 5.
It gives understanding. Prov. 15: 32.
It gives wisdom. Prov. 29: 15.
It brings honor. Prov. 13: 18.
It brings happiness. Prov. 6: 23.

THE EFFECT OF REPROOF ON DIFFERENT CHARACTERS.
Some love reproof. Prov. 9: 8.
Some receive it kindly. Psa. 141: 5; Prov. 28: 23.

Some love not reproof. Prov. 15: 12.

THOSE WHO REGARD REPROOF

Are prudent. Prov. 15: 5.

Abide among the wise. Prov. 15: 31.

THOSE WHO HATE REPROOF

Love darkness. John 3: 19, 20.

Err. Prov. 10: 17.

Shall die. Prov. 15: 10.

FATE OF THOSE WHO REJECT REPROOF.

They are lost. Prov. 1: 20-31.

They shall be destroyed. Prov. 29: 1.

EXAMPLES OF REPROOF AND THE RESULT.

Nathan to David. 2 Sam. 12: 7-13.

Elijah to Ahab. 1 Kings 27: 20-22, 27-29.

Stephen to the Jews. Acts 7: 51-54, 59, 60.

CONCLUSION.

Prov. 5: 11-16.

FAITH.

MARK 11: 22.

BY S. L. SPECK.

FAITH DEFINED.

Heb. 11: 1; Luke 5: 5.

THE QUALITY OF FAITH.

Christ is its author. Heb. 12: 2.

It is precious. 2 Pet. 1: 1.

It is holy. Jude 20.

THE WORD OF GOD IS THE MEDIUM THROUGH WHICH WE RECEIVE FAITH.

Rom. 10: 17.

THE BIBLE MAKES MENTION OF PERSONS

Who have no faith. Mark 4: 40.

Whose faith is dead. Jas. 2: 17.

Who have little faith. Mat. 8: 26.

Who have great faith. Mat. 8: 10.

Who are full of faith. Acts 6: 5; 11: 24.

THE NATURE OF FAITH.

It may be increased. Luke 17: 5.

It may grow exceedingly. 2 Thes. 1: 3.

It may be tried. Jas. 1: 3; 1 Pet. 1: 7.

THE FOLLOWING ARE THE MORAL BENEFITS RECEIVED THROUGH FAITH.

Salvation. Eph. 2: 8; 1 Pet. 1: 8, 9.

Pardon of past sins. Acts 10: 43.

Spiritual birth. 1 John 5: 1.

Justification. Rom. 3: 28; 5: 1.

Sanctification. Acts 26: 18.

Heart purity. Acts 15: 9.

Divine healing. Jas. 5: 13-16; Mark 16: 15-18.

Kept in a state of readiness to meet Christ at any time. 1 Pet. 1: 4, 5.

The indwelling of Christ. Eph. 3: 17.

ACCOMPLISHMENTS THROUGH FAITH.

Please God. Heb. 11: 6.

Stand in God's favor. Rom. 11: 20.

Walk righteously. 2 Cor. 5: 7.

Live uprightly. Heb. 10: 38.

Shield ourselves from the attacks of Satan. Eph. 6: 16.

Resist the devil. 1 Pet. 5: 9.

EXAMPLES OF FAITH AND ITS RESULTS.
- Old Testament examples.
  - Abraham. Gen. 15: 6; Rom. 4: 3; Gal. 3: 6.
  - Enoch. Heb. 11: 5.
  - Sarah. Heb. 11: 11.
- Old Testament results.
  - Israel passed through the Red Sea. Heb. 11: 29.
  - The dead were raised to life. Heb. 11: 35.
  - Walls of Jericho fell. Heb. 11: 30.
- New Testament examples.
  - The Centurion. Mat. 8: 5-13.
  - The Syrophenician woman. Mat. 15: 21-28.
  - Stephen. Acts 6: 8.
  - Barnabas. Acts 11: 24.
- New Testament results.
  - The blind made to see. Mat. 9: 27-30.
  - The lame made to walk. Acts 3: 1-8.
  - Healed of Hemorrhage. Mark 5: 25-34.
  - Ten lepers cleansed. Luke 17: 11-19.

GRACES TO BE ADDED TO FAITH. 2 Pet. 1: 5-10.

THE FIGHT OF FAITH.

1 TIM. 6: 12.

BY H. M. RIGGLE.

THE ARMOR.
- The whole armor is required. Eph. 6: 11-13.
- It consists of
  - The girdle of truth. Eph. 6: 14.
  - The breastplate of righteousness. Eph. 6: 14.
  - The preparation of the gospel. Eph. 6: 15.
  - The shield of faith. Eph. 6: 16.
  - The sword of the Spirit. Eph. 6: 17.
- It is termed
  - The armor of God. Eph. 6: 11.
  - The armor of righteousness. 2 Cor. 6: 7.
  - The armor of light. Rom. 13: 12.
- It is said to be
  - Not carnal. 2 Cor. 10: 4.
  - Mighty through God. 2 Cor. 10: 4, 5.
  - On the right hand and the left. 2 Cor. 6: 7.

OUR FOES ARE
- The devil. Jas. 4: 7; 1 Pet. 5: 8, 9.
- Rulers of the darkness of this world. Eph. 6: 12.
- Spiritual wickedness in high places. Eph. 6: 12.
- Sin. Heb. 12: 4.
- The world. 1 John 5: 4, 5; Jas. 4: 4.

THINGS NECESSARY TO SUCCESS.
- A good conscience. 1 Tim. 1: 18, 19.
- Self-denial. 1 Cor. 9: 25-27.
- Steadfastness in the faith. 1 Cor. 16: 13; 1 Pet. 5: 9.
- Earnestness. Jude 3.
- Watchfulness. 1 Pet. 5: 8.
- Sobriety. 1 Pet. 5: 8.
- Prayer. Psa. 35: 1-3.
- Endurance. 2 Tim. 2: 3, 10.
- Confidence in God. Psa. 27: 1-3.
- Must be free from worldly entanglements. 2 Tim. 2: 4.
- Must strive together. Phil. 1: 27.

Must have help from God. Psa. 118: 13.
Must have protection from God. Psa. 140: 7.

THIS WARFARE MUST BE CARRIED ON
Under Christ as our Captain. Heb. 2: 10.
Under the Lord's banner. Psa. 60: 4; Isa. 13: 2; S. of Sol. 2: 4.

THE RECOMPENSE TO THE OVERCOMER IS AS FOLLOWS:
Shall eat of the hidden manna. Rev. 2: 17.
Shall eat of the tree of life. Rev. 2: 7.
Shall be clothed in white raiment. Rev. 3: 5.
Shall be a pillar in the temple of God. Rev. 3: 12.
Shall sit with Christ in his throne. Rev. 3: 21.
Shall have power over the nations. Rev. 2: 26.
Shall have the morning star. Rev. 2: 28.
Shall inherit all things. Rev. 21: 7.
Shall be confessed by Christ before God the Father. Rev. 3: 5.
Shall not have his name blotted out of the book of life. Rev. 3: 5.
Shall not be hurt by the second death. Rev. 2: 11.
Shall receive a crown of life. 2 Tim. 4: 6-8.
Shall obtain a home in heaven. 2 Cor. 5: 1; 1 Pet. 1: 3-5.

SALVATION.

LUKE 19: 9.

BY H. M. RIGGLE.

SALVATION IS OF GOD.
Psa. 37: 39.
Purposed by him. 2 Tim. 1: 9.
Appointed by him. 1 Thes. 5: 9.

SALVATION CAME BY JESUS CHRIST.
Luke 1: 68, 69; Acts 4: 12.
He is the author of salvation. Heb. 5: 9.
He is the captain of our salvation. Heb. 2: 10.
He was appointed for our salvation. Isa. 49: 6.
He came to effect salvation. Mat. 18: 11; 1 Tim. 1: 15.
He died to effect salvation. Heb. 2: 9.
He is mighty to effect salvation. Isa. 63: 1; Heb. 7: 25.
He was exalted to give salvation. Acts 5: 31.

SALVATION IS ILLUSTRATED
By a rock. Psa. 95: 1.
By a horn. Psa. 18: 2; Luke 1: 69.
By a tower. 2 Sam. 22: 51.
By a helmet. Isa. 59: 17; Eph. 6: 17.
By a shield. 2 Sam. 22: 36.
By a lamp. Isa. 62: 1.
By a cup. Psa. 116: 13.
By clothing. Isa. 61: 10.
By wells. Isa. 12: 3.
By walls. Isa. 26: 1; 60: 18.
By chariots. Hab. 3: 8.

SALVATION IS EFFECTED
Through the ministry. 1 Cor. 1: 21.
They show the way of salvation. Acts 16: 17.

They exhort to salvation. Acts 2: 40.
They labor to lead men to salvation. Rom. 11: 14.
They preach the word which is able to save. 2 Tim. 4: 1, 2; Jas. 1: 21.
Through repentance. 2 Cor. 7: 10.
Through prayer. Acts 2: 21; Rom. 10: 9, 10.
Through faith. Eph. 2: 8.
By grace. Eph. 2: 5.
Through the blood. Rom. 5: 9.

SALVATION EFFECTS

Deliverance from sin.
Acquired sin. Mat. 1: 21; 1 John 3: 5.
Inherited sin. 1 John 1: 7.
Time of. Rom. 6: 22.
Deliverance from uncleanness. Ezek. 36: 29.
Deliverance from the devil. Heb. 2: 14, 15.
Deliverance from the present evil world. Gal. 1: 4.
Deliverance from entering into eternal death. John 3: 16, 17.

THE RESULTS OF SALVATION.

Joy. Psa. 51: 12.
Peace. Rom. 5: 1.
A holy life. Titus 2: 11, 12.

SALVATION IS DECLARED TO BE

Great. Heb. 2: 3.
Glorious. 2 Tim. 2: 10.
Common. Jude 3.
To the uttermost. Heb. 7: 25.
Eternal. Heb. 5: 9.

TIME OF RECEIVING SALVATION.

Now. 2 Cor. 6: 2.
This day. Luke 19: 9.

SALVATION FITS US FOR HEAVEN.

Mat. 5: 8; Heb. 12: 14; Psa. 37: 37; 1 Pet. 1: 4, 5.

DOOM OF THOSE WHO NEGLECT SALVATION.

Heb. 2: 2, 3; 1 Thes. 5: 2, 3.

THE ATONEMENT.

BY S. L. SPECK.

EXPLAINED.

Rom. 5: 8-11; 2 Cor. 5: 18, 19; Gal. 1: 4; 1 John 2: 2; 4: 10.

FOREORDAINED.

1 Pet. 1: 11, 20; Rev. 13: 8.

FORETOLD IN PROPHECY.

Isa. 53: 4-6, 8-12; Dan. 9: 24; Zech. 13: 1; John 11: 50, 51.

WAS EFFECTED BY CHRIST ALONE.

John 1: 29, 36; Acts 4: 10-12; 1 Thes. 1: 10; 1 Tim. 2: 5, 6; Heb. 2: 9; 1 Pet. 2: 21.

WAS MADE VOLUNTARILY.

Psa. 40: 6-8; Heb. 10: 5-9; John 10: 11, 15-18.

EXHIBITS.

The grace and mercy of God to man. Rom. 8: 32; Eph. 2: 4, 5, 7; 1 Tim. 2: 4; Heb. 2: 9.
The love of God to man. Rom. 5: 8; 1 John 4: 9, 10.
The love of Christ to man. John 15: 13; Gal. 2: 20; Eph. 5: 2; Rev. 1: 5.

A NECESSITY.

Isa. 59: 16; Luke 19: 10; Heb. 9: 22.

EFFECTS.

It reconciles to God. Rom. 5: 10; 2 Cor. 5: 18-20; Eph.

2: 13-16; Col. 1: 20-22; Heb. 2: 17; 1 Pet. 3: 18.
It gives access to God. Heb. 10: 19, 20.
It gives remission of sins. Eph. 1: 7; Rev. 1: 5.
It gives justification. Rom. 5: 9; 2 Cor. 5: 15.
It gives sanctification. Eph. 5: 26, 27; Titus 2: 14; Heb. 10: 10; 13: 12.
It gives redemption. Mat. 20: 28; Acts 20: 28; 1 Tim. 2: 6; Heb. 9: 12; Rev. 5: 9.
CONCLUSION.
1 Pet. 1: 18, 19.

THE EVERLASTING GOSPEL.

REV. 14: 6, 7.

BY H. M. RIGGLE.

IT IS TERMED
The gospel of peace. Eph. 6: 15.
The gospel of God. Rom. 1: 1.
The gospel of Jesus Christ. 1 Thes. 3: 2.
The gospel of the grace of God. Acts 20: 24.
The gospel of the kingdom. Mat. 24: 14.
The gospel of salvation. Eph. 1: 13.
The mystery of Christ. Eph. 3: 4.
The word of God. 1 Thes. 2: 13.
The word of grace. Acts 20: 32.
The word of salvation. Acts 13: 26.
The word of reconciliation. 2 Cor. 5: 19.
The word of truth. 2 Cor. 6: 7.
The word of faith. Rom. 10: 8.
The word of life. Phil. 2: 16.
The ministration of the Spirit. 2 Cor. 3: 8.
The form of sound words. 2 Tim. 1: 13.

IT MUST BE PREACHED
To the poor. Mat. 11: 5.
To every creature. Mark 16: 15.

THE MANNER IN WHICH IT MUST BE PREACHED.
With power. 1 Cor. 2: 4, 5.
To please God. Gal. 1: 10.
Without charge. 1 Cor. 9: 18.

THE EFFECTS PRODUCED BY PREACHING THE GOSPEL.
It endangers crafts. Acts 19: 23-28.
It stirs up the baser sort. Acts 17: 5-7.
Many believe through it and are saved. Acts 17: 10-12.

REASONS ASSIGNED FOR PREACHING THE GOSPEL.
It is a witness. Mat. 24: 14.
It brings salvation. Rom. 1: 16-18.
It brings peace. Eph. 6: 15.
It produces hope. Col. 1: 23.
It exhibits the grace of God. Acts 14: 3.
We shall be judged by it. Rom. 2: 16.

THOSE WHO RECEIVE IT
Should not be ashamed of it. Rom. 1: 16.
Should live in subjection to it. 2 Cor. 9: 13.
Should have their conversation becoming to it. Phil. 1: 27.
Should earnestly contend for the faith of it. Phil. 1: 27; Jude 3.

Should sacrifice friends, property, and life for it. Mark 10: 29; 8: 35.

A CAUTION
To the preacher. Gal. 1: 6-9.
To the people. 2 Thes. 1: 6-10.

CONCLUSION.
Mark 10: 29, 30.

SLANDER.

FORBIDDEN IN GOD'S WORD.
Ex. 23: 1; Jas. 4: 11.

IS AN ABOMINATION UNTO GOD.
Prov. 6: 16, 19.

IT INCLUDES
Whispering. Rom. 1: 29; 2 Cor. 12: 20.
Backbiting. Rom. 1: 30; 2 Cor. 12: 20.
Talebearing. Lev. 19: 16.
Tattling. 1 Tim. 5: 13.
Evil-speaking. Psa. 41: 5; 109: 20.
False witness. Ex. 20: 16; Deut. 5: 20; Luke 3: 14.
Raising false reports. Ex. 23: 1.

CHARACTERISTICS OF SLANDER.
It is a deceitful work. Psa. 52: 2.
It comes from an evil heart. Luke 6: 45.
Arises from hatred. Psa. 41: 7.

THOSE ADDICTED TO IT.
The wicked. Jer. 9: 4, 5; 6: 28; Psa. 50: 20.
Hypocrites. Prov. 11: 9.

THEY WHO INDULGE IN SLANDER
Are fools. Prov. 10: 18.
Not to be trusted. Jer. 9: 4.

THOSE EXPOSED TO SLANDER
Jesus Christ. Psa. 35: 11; Mat. 26: 60.
God's ministers. Rom. 3: 8; 2 Cor. 6: 8.
Rulers of the land. 2 Pet. 2: 10; Jude 8.
The saints. Psa. 38: 12; 109: 2; 1 Pet. 4: 4.

THE PEOPLE OF GOD MUST
Lay aside slander. Eph. 4: 31; 1 Pet. 2: 1.
Be warned against slander. Titus 3: 1, 2.
Keep their tongues from slander. Psa. 34: 13; 1 Pet. 3: 10.
Give no occasion for slander. 1 Pet. 2: 12; 3: 16.
Not listen to slander. 1 Sam. 24: 9.

EFFECTS OF SLANDER.
Separates friends. Prov. 16: 28; 17: 9.
Wounds the heart. Prov. 18: 8; 26: 22.
Creates strife. Prov. 26: 20.
Sows discord among brethren. Prov. 6: 19.
It is a scourge. Job 5: 21.
It is venomous. Psa. 140: 3; Eccl. 10: 11.
It is destructive. Prov. 11: 9.

PUNISHMENT.
Psa. 101: 5.

THE TONGUE.

THE TONGUE IS AN INDEX OF THE HEART.
Isa. 32: 6; Mat. 12: 35; Luke 6: 45.

BENEFITS RECEIVED THROUGH GOVERNING THE TONGUE.
Prov. 12: 14; 15: 23; 18: 20, 21.

A GOOD TONGUE AND AN EVIL TONGUE CONTRASTED.
Prov. 10: 14; 14: 3; Eccl. 9: 17; 10: 12; Jas. 3: 1-18.

A good tongue is
Gracious. Eccl. 10: 12; Luke 4: 22.
Forcible. Job. 6: 25.
Wise and just. Psa. 37: 30.
Sound. Titus 2: 8.
Peace-making. Prov. 15: 1.
Seasonable. Prov. 15: 23; 25: 11.
Kind. Prov. 31: 26.
Guileless. 1 Pet. 3: 10.
Modest. Job 32: 11.
Truthful. Prov. 8: 7.
As a well of life. Prov. 10: 11.
As a flowing brook. Prov. 18: 4.
As choice silver. Prov. 10: 20.
As a honey-comb. Prov. 16: 24.
As a precious jewel. Prov. 20: 15.

An evil tongue is
Deceitful. Psa. 55: 21.
Mischievous. Psa. 10: 7.
Untamable. Jas. 3: 7, 8.
Hypocritical. Prov. 11: 9.
Full of poison. Jas. 3: 8.
Flattering. Psa. 12: 2.
Perverse. Prov. 4: 24.
A world of iniquity. Jas. 3: 6.
Set on fire of hell. Jas. 3: 6.
A burning fire. Prov. 16: 27.

THE TONGUE IS WRONGLY USED
In lying. Psa. 34: 13.
In false witnessing. Prov. 25: 18.
In privy slander. Psa. 101: 5.
In back-biting. Rom. 1: 30.
In rash censuring. Jas. 4: 11.
In evil speaking. 1 Pet. 2: 1.
In filthy words. Col. 3: 8.
In murmuring. 1 Cor. 10: 10.
In talebearing. Prov. 18: 8.
In foolish talking. Eccl. 10: 13.
In jesting. Eph. 5: 4.
In self-praise. Prov. 25: 14, 27.
In loquacity. Prov. 10: 19.
In boasting. Prov. 25: 14.
In unprofitable disputes. 1 Tim. 1: 4.

THE TONGUE IS RIGHTLY USED
In prayer to God. Luke 18: 1.
In praise. Heb. 13: 15.
In holy conversation. 1 Pet. 1: 15.
In pleasant words. Prov. 25: 11.
In soft answers. Prov. 15: 1.
In rebuking sin. 1 Tim. 5: 20.
In edifying. Eph. 4: 29.
In exhorting. Heb. 3: 13.

CONCLUSION.
Mat. 12: 34-37.

UNBELIEF.

IT IS SIN.
John 16: 9.

IT PROCEEDS
From an evil heart. Heb. 3: 12.
From slowness of heart. Luke 24: 25.
From hardness of heart. Mark 16: 14; Acts 19: 9.
From a disinclination to the truth. John 8: 45, 46.
From judicial blindness. John 12: 39, 40.

UNBELIEF IN MAN IS EVIDENCE
That he is not Christ's sheep. John 10: 26.
That he is seeking honor. John 5: 44.

UNBELIEF IS EXHIBITED
In rejecting Christ. John 16: 9.
In rejecting the word of God. Psa. 106: 24.
In rejecting the gospel. Isa. 53: 1; John 12: 38.
In rejecting evidences of miracles. John 12: 37.
In questioning the power of God. 2 Kings 7: 2; Psa. 78: 19, 20.
In not believing the works of God. Psa. 78: 32.
In staggering at the promises of God. Rom. 4: 20.
In departing from God. Heb. 3: 12.

UNBELIEF WAS
An impediment to the gospel. Mark 6: 5; Mat. 17: 20.
Rebuked by Christ. Mat. 17: 17; John 20: 27-29.

THEY WHO ARE GUILTY OF UNBELIEF
Have not the word of God in them. John 5: 38.
Malign the gospel. Acts 19: 9.
Can not please God. Heb. 11: 6.
Persecute God's ministers. Acts 14: 2, 5.
Harden their necks. 2 Kings 17: 14.
Are condemned. John 3: 18; Mark 16: 16.
Are under the wrath of God. John 3: 36.
Shall not be established. Isa. 7: 9.
Shall die in their sins. John 8: 21.
Shall not enter into rest. Heb. 3: 19; 4: 11.
Shall be cast into the lake of fire. Rev. 21: 8.

THE SAINTS OF GOD ARE WARNED
Against unbelief. Heb. 3: 12; 4: 11.
Against yoking up with unbelievers. 2 Cor. 6: 14.

THE POWER OF GOD.

BY CHAS. E. ORR.

THE POWER OF GOD IS DESCRIBED AS BEING
Mighty. Job 36: 5; Psa. 89: 13.
Irresistible. Deut. 4: 35; Job 34: 29.
Incomparable. Psa. 89: 8; Job 40: 9; Deut. 3: 24; Rom. 8: 31.
Inscrutable. Job 9: 10; 5: 9.
Inconceivable. Eph. 3: 19, 20; Job 26: 14.
Great. Nahum 1: 3; Jer. 32: 27.
Eternal. Rom. 1: 20; Isa. 26: 4.
Sufficient for protection. Psa. 118: 6; John 10: 28, 29; Deut. 32: 39.
Sufficient unto all things. Mat. 19: 26.

THE POWER OF GOD MANIFESTED
In the resurrection of Christ. Eph. 1: 19-21.
In the resurrection of saints. 1 Cor. 6: 14.
In delivering his people from bondage. Psa. 106: 7-9.
In making the gospel effectual unto salvation. 1 Pet. 1: 23; Rom. 1: 16; 1 Cor. 1: 18, 24; Jas. 1: 21.
In qualifying the ministry. Eph. 3: 7; Col. 1: 29.

THE POWER OF GOD IS DELEGATED UNTO CHRIST.
Mat. 28: 18.

THE POWER OF GOD WAS MANIFESTED IN CHRIST
In forgiving sins. Mat. 9: 6; Luke 7: 47.
In casting out devils. Luke 9: 42, 43.
In healing the sick. Mat. 8: 16.
In raising the dead to life again. John 11: 43, 44.
In destroying the works of the devil. 1 John 3: 8.

THE POWER OF GOD DELEGATED UNTO MAN.
Luke 24: 49; Acts 1: 8.

THE POWER OF GOD ENABLES MEN
To become sons of God. John 1: 12; 1 John 3: 1.
To become kings and priests unto God. Rev. 1: 6; 5: 10; 20: 6.
To conquer. Rom. 8: 37.
To triumph. 2 Cor. 2: 14.
Over Satan. Luke 10: 18, 19.
By mighty weapons. 2 Cor. 10: 4, 5.
To cure diseases. Luke 9: 1; Mark 6: 7, 12, 13.
Not by the power of man. Acts 3: 12.
But by the power of God. Acts 4: 7-10.
To raise the dead to life again. Mat. 10: 7, 8; Acts 9: 36-42.
To accomplish all things that are to the glory of God. Phil. 4: 13; Mark 9: 23.

GOD IS THE SOURCE OF THE CHRISTIAN'S STRENGTH AND POWER.
2 Sam. 22: 33; Psa. 68: 35.
To strengthen when faint. Isa. 40: 29.
To keep them. 1 Pet. 1: 5.
From evil. 2 Thes. 3: 3.
From falling. Jude 24.

OUR FAITH SHOULD STAND
Not in the wisdom of man. 1 Cor. 2: 5.
But in the power of God. 1 Cor. 2: 5.

LIFE.

NATURAL LIFE
It is God given. Gen. 2: 7; Acts 17: 28.
It is in the hand of God. Job 12: 10.
Its value. Job 2: 4; Mat. 6: 25.
It is described as
Limited. Job 7: 1; 14: 5.
Short. Job 14: 1; Psa. 89: 47.
Uncertain. Jas. 4: 13-15.
Full of trouble. Job 14: 1.
It is compared to
An eagle hastening to the prey. Job 9: 26.
A pilgrimage. Gen. 47: 9.
A tale told. Psa. 90: 9.
A swift post. Job 9: 25.
A swift ship. Job 9: 26.
A handbreadth. Psa. 39: 5.
A shepherd's tent removed. Isa. 38: 12.
A dream. Psa. 73: 20.
A vapor. Jas. 4: 14.
A shadow. Eccl. 6: 12.
A thread cut by a weaver. Isa. 38: 12.
A flower. Job 14: 2.

Grass. 1 Pet. 1: 24.
Water spilt on the ground. 2 Sam. 14: 14.
Wind. Job 7: 7.
It should be spent.
In the fear of God. 1 Pet. 1: 17.
In the service of God. Luke 1: 75.
In peace. Rom. 12: 18.
Doing good. Eccl. 3: 12.
Doing God's will. 1 Pet. 4: 2.
It may be prolonged through
Obedience to God. Deut. 30: 20.
Obedience to parents. Prov. 4: 10.

SPIRITUAL LIFE.
Came through Christ. John 10: 10; 2 Tim. 1: 10.
Is now attainable. John 5: 24, 25; Eph. 2: 1, 5, 6.

CONCLUSION.
Titus 2: 11, 12.

SANCTIFICATION.

BY S. L. SPECK.

IT IS A BIBLE DOCTRINE.
Acts 20: 32; 26: 18; 1 Thes. 4: 3; Heb. 10: 10.

IT IS ATTAINABLE IN THIS LIFE.
1 Cor. 1: 2; 6: 11; 1 Thes. 5: 23; Heb. 13: 12; Jude 1.

IT IS FOR ALL WHO HAVE BELIEVED.
It is held in reserve for all those who have believed in Jesus for the pardon of all past sins.
John 17: 17, 20; Acts 20: 32; 26: 18; 1 Thes. 4: 1, 3.

IT IS A DEFINITE WORK.
It is a definite, second work of grace; for example, the disciples were converted before the day of Pentecost.
The conditions of discipleship. Luke 14: 33.
They met the above conditions. Mat. 19: 27.
They were believers. John 2: 11; 6: 69.
Effect of faith. Acts 10: 43; 1 John 5: 1.
They were born of God. John 1: 11-13.
They were not of the world. John 17: 6, 9, 14, 16; 15: 19.
They were ordained to the ministry. John 15: 16; Mark 3: 14, 15.
Jesus gave them power. Mat. 10: 1.
Jesus sent them out to preach. Mat. 10: 5-8.
They obeyed him and went out and preached. Mark 6: 7, 12, 13.
Peter denied Jesus and backslid. Mat. 26: 69-74.
Peter repented in tears. Luke 22: 61, 62.
Peter is reclaimed and three times publicly confesses his love for Jesus. John 21: 15-17.
They had not yet received the Holy Ghost. John 7: 37-39.
Jesus promised to send him unto them. John 16: 7; 14: 16, 17.
Jesus prayed the Father to sanctify them. John 17: 14-17.
Jesus commanded them to return to Jerusalem and tarry there until the Spirit would come upon them. Luke 24: 49; Acts 1: 4, 5.

They did as he commanded them. Luke 24: 50-53.

The Holy Ghost came upon them as Jesus had promised. They are sanctified. Acts 2: 1-4; Rom. 15: 16.

AGENTS USED IN OUR SANCTIFICATION.

The word of God—begets faith in us. John 17: 17; Rom. 10: 17.

The blood of Christ—cleanses the heart. Heb. 13: 12; 1 John 1: 7.

The Holy Ghost—applies the blood of Christ to the heart and gives power. Rom. 15: 16; Acts 1: 8.

THE MORAL PHILOSOPHY OF SANCTIFICATION.

Cleanses the believer from inbred sin. John 1: 29; Mat. 15: 13; Heb. 12: 1; 1 John 1: 7-9.

Makes the believer pure. Acts 15: 8, 9; 1 John 3: 3; Heb. 10: 14.

Perfects the saints.

In love. 1 John 4: 17, 18.

In holiness. 2 Cor. 7: 1.

In good works. Heb. 13: 21.

In unity. John 17: 17, 20-23; Acts 4: 31, 32; Heb. 2: 11.

Prepares our hearts to serve God acceptably. 2 Tim. 2: 20, 21.

THE WORK OF THE MINISTRY.

EPH. 4: 11-13.

BY H. M. RIGGLE.

GOD'S MINISTERS ARE DESCRIBED

As ambassadors for Christ. 2 Cor. 5: 20.

As stewards of the mysteries of God. 1 Cor. 4: 1.

As defenders of the faith. Phil. 1: 7.

THE QUALIFICATIONS OF A TRUE MINISTER ARE

An enduement of power by the baptism of the Holy Ghost. Luke 24: 49; Acts 1: 8.

They must study and be able to clearly expound the word of truth. 2 Tim. 2: 15; Titus 1: 9-11; 2 Cor. 3: 6.

They must be

Pure. 1 Tim. 3: 9.

Holy. Titus 1: 8.

Humble. Acts 20: 19.

Patient. 2 Tim. 2: 24.

Blameless. Titus 1: 7.

Willing. 1 Pet. 5: 2.

Impartial. 1 Tim. 5: 21.

Gentle. 1 Thes. 2: 7.

Devoted. Acts 20: 24.

Strong in grace. 2 Tim. 2: 1.

Self-denying. 1 Cor. 9: 27.

Sober, just, temperate. Titus 1: 8.

Hospitable. 1 Tim. 3: 2.

Apt to teach. 2 Tim. 2: 24.

Studious and meditative. 1 Tim. 4: 13.

Watchful. 2 Tim. 4: 5.

Prayerful. Phil. 1: 4.

Strict in ruling their families. 1 Tim. 3: 4.

Affectionate to the people. 1 Thes. 2: 8, 11.

Tender-hearted. Psa. 126: 5, 6.

Examples to the flock. Phil. 3: 17; 1 Tim. 4: 12.

They must not be

Lords over God's heritage. 1 Pet. 5: 3.

Greedy of filthy lucre. 1 Pet. 5: 2.
Contentious. 2 Tim. 2: 24.
Crafty. 2 Cor. 4: 2.
Men-pleasers. Gal. 1: 10.

THEIR ORDINATION.
By Christ. John 15: 16.
By the elders. Acts 13: 2-4.

THEIR OFFICE.
Workers together with God. 2 Cor. 6: 1.
Embassadors for Christ. 2 Cor. 5: 20.
They must preach the gospel. Mark 16: 15, 16.

THEIR CIRCUIT.
Jer. 1: 5-10; Mark 16: 15, 16.

THEIR DUTIES ARE TO
Feed the church of God. Acts 20: 28.
Edify the church. Eph. 4: 12.
Watch for souls. Heb. 13: 17.
Teach. 2 Tim. 2: 2.
Warn affectionately. Acts 20: 31.
Rebuke. Titus 2: 15.
Comfort others. 2 Cor. 1: 4-6.

THEIR RESPONSIBILITY.
Ezek. 3: 17-21.

THEIR MANNER OF PREACHING.
According to the oracles of God. 1 Pet. 4: 11.
Not with enticing words of man's wisdom. 1 Cor. 2: 1-5.
Not setting forth themselves. 2 Cor. 4: 5.
Without deceitfulness. 2 Cor. 4: 2.
Without reserve. Acts 20: 20, 27.
With boldness. Mat. 10: 27, 28.
With plainness of speech. 2 Cor. 3: 12.
With zeal. 1 Thes. 2: 8.
With consistency. 2 Cor. 1: 18, 19.
With constancy. 2 Tim. 4: 2.
With heedfulness. 1 Tim. 4: 16.
With power. 1 Cor. 2: 4, 5.
Without charge. 1 Cor. 9: 18.

THE EFFECTS OF THEIR PREACHING.
Many believe and are saved. Acts 17: 10-12; Rom. 1: 16, 17.
Human crafts are endangered. Acts 19: 23-28.
The baser sort are stirred up. Acts 17: 5-7.

THE DUTIES OF THE PEOPLE TOWARD GOD'S MINISTERS ARE
Attend to their instructions. Mal. 2: 7.
Follow their holy example. Phil. 3: 17.
Obey them. Heb. 13: 17.
Imitate their faith. Heb. 13: 7.
Love them. 2 Cor. 8: 7.
Pray for them. Rom. 15: 30.
Hold them in reputation. Phil. 2: 29; 1 Thes. 5: 13.
Support them, by supplying their temporal wants. Gal. 6: 6; 1 Cor. 9: 9-14.

EXHORTATION.

2 COR. 13: 11.

BY S. L. SPECK.

BE PERFECT.
It is moral perfection we are to attain unto. Col. 1: 28; Heb. 6: 1; 10: 14, 15.
The standard of perfection. Mat. 5: 48; Luke 6: 40.
Moral perfection in Christ includes.

Sinlessness. 1 John 3: 5;1: 7; 3: 6, 9.
Perfect love. 1 John 4: 17, 18.
To God. Mark 12: 30.
To man. Mark 12: 31; John 13: 34; 1 Pet. 1: 22; 1 Pet. 3: 8.
Perfect holiness. 2 Cor. 7: 1.
Perfect unity. John 17: 17, 20-23; Eph. 4: 11-14.

BE OF ONE MIND.
Rom. 15: 6; Phil. 1: 27; 1 Pet. 3: 8; Phil. 2: 5; 1 Cor. 2: 16.

LIVE IN PEACE
Among yourselves. 1 Thes. 5: 12, 13.
With all men. Rom. 12: 18; Heb. 12: 14.

FALSE TEACHERS.

BY S. L. SPECK.

THEY APPEAR
In sheep's clothing. Mat. 7: 15.
As ministers of Christ. 2 Cor. 11: 13-15.
Speaking of the world. 1 John 4: 5.
Speaking lies. 1 Tim. 4: 1, 2.

THE OBJECT OF THEIR TEACHING.
To please man. 2 Tim. 4: 1-4.
To get worldly gain. Micah 3: 5, 9-11; Isa. 56: 9-11; John 10: 11-13; 2 Pet. 2: 3.

THEIR CHARACTERISTICS.
Zealous. Mat. 23: 15.
Ignorant. Isa. 56: 10; 2 Tim. 3: 6, 7.
Proud. 1 Tim. 6: 3-5.
Blind. Isa. 56: 10; Mat. 15: 14.
Hypocritical. 1 Tim. 4: 1, 2; Mat. 23: 14, 28.
Of the world. 1 John 4: 5.
Sinful. 2 Pet. 2: 12-15.

THE CONDITION OF THEIR FOLLOWERS.
Are unsaved. Isa. 42: 22.
Are misled. Micah 3: 5.
Are deceived. Mat. 24: 4, 5; Jer. 5: 31; 14: 14, 15.
Are spoiled. Col. 2: 8; Isa. 42: 22.
Are a prey and merchandise.
A prey. Ezek. 34: 8.
Merchandise. 2 Pet. 2: 1-3.
Are divided. Acts 20: 29, 30; Rom. 16: 17, 18.
Are against the truth. 2 Pet. 2: 2.

THEY ARE KNOWN BY THEIR FRUITS.
Mat. 7: 16.

THEIR FRUIT.
Sect-making. 2 Pet. 2: 1-3.
Propagating sectism. Gal. 5: 19, 20.

THE ATTITUDE GOD'S PEOPLE MUST HOLD TOWARD THEM.
Beware of them. Mat. 7: 15; Col. 2: 8.
Avoid them. Rom. 16: 17, 18.
Reject them. Titus 3: 10.
Stop their mouths. Titus 1: 11.

THEIR FINAL DOOM.
Phil. 3: 18, 19; 2 Pet. 2: 12, 17.

GOD.

IS A SPIRIT.
John 4: 24; 2 Cor. 3: 17.

IS DECLARED TO BE
Invisible. Job 23: 8, 9; John 1: 18; 5: 37; Col. 1: 15; 1 Tim. 1: 17; 6: 16.

Eternal. Deut. 33: 27; Psa. 90: 2; Rev. 4: 8-10.
Immortal. 1 Tim. 1: 17.
Incorruptible. Rom. 1: 23.
Omnipotent. Gen. 17: 1; Rev. 19: 6.
Omnipresent. Psa. 139: 7-10; Jer. 23: 23, 24.
Omniscient. Psa. 139: 1-6; Prov. 5: 21.
Immutable. Psa. 102: 26, 27; Jas. 1: 17; Mal. 3: 6.
Only-wise. Rom. 16: 27; 1 Tim. 1: 17.
Incomprehensible. Job 36: 26; 37: 5; Isa. 40: 18; Micah 4: 12.
Unsearchable. Job 11: 7; 26: 14; 37: 23; Isa. 40: 28; Rom. 11: 33.
Most High. Acts 7: 48; Psa. 83: 18.
Love. 1 John 4: 8, 16.
Perfect. Mat. 5: 48.
Holy. Psa. 99: 9; Isa. 5: 16.
Just. Deut. 32: 4; Isa. 45: 21.
True. Jer. 10: 10; John 17: 3.
Upright. Psa. 25: 8; 92: 15.
Righteous. Ezra 9: 15; Psa. 145: 17.
Good. Psa. 25: 8; 119: 68.
Great. 2 Chr. 2: 5; Psa. 86: 10.
Gracious. Ex. 34: 6; Psa. 116: 5.
Faithful. 1 Cor. 10: 13; 1 Pet. 4: 19.
Merciful. Ex. 34: 6, 7; Psa. 86: 5.
Long-suffering. Num. 14: 18; Micah 7: 18.
Compassionate. 2 Kings 13: 23.
Jealous. Josh. 24: 19; Nahum 1: 2.
Heart-searching. 1 Chr. 28: 9; Psa. 44: 21; 139: 23; Jer. 17: 10; Rom. 8: 27.
A consuming fire. Heb. 12: 29.

THE PREROGATIVES OF GOD.

Ownership of all things. 1 Chr. 29: 11; Psa. 50: 10-12; Ezek. 18: 4; Rev. 4: 11.
Controls nature. Jer. 31: 35; 33: 25.
To give law. Isa. 33: 22; Jas. 4: 12.
To bestow grace as he sees best. Mark 4: 11; Rom. 15: 15; Jas. 4: 6.
To execute judgment on man and nations. Psa. 9: 16-20; Rom. 12: 19.

SEEKING PARDON.

MAT. 7: 7.

BY S. L. SPECK.

THE SINNER'S PART IN SEEKING PARDON.

He must see himself a sinner. Isa. 6: 5.
He must feel the Spirit's wooing. John 6: 44.
He must have faith in God. Heb. 11: 6.
He must confess his sins. 1 John 1: 9; Prov. 28: 13.
He must forsake his sins. Isa. 55: 7; Jonah 3: 8.
He must forgive those who have wronged him. Mat. 6: 14, 15; 18: 35.
He must make restitution to the extent of his ability and opportunity. Ezek. 33: 15; Luke 19: 8.
He must call upon God in prayer. Rom. 10: 13.

He must accept Christ as his only Savior. Acts 4: 12.
He must believe in Jesus for pardon. Rom. 10: 9, 10.
GOD'S PROMISE TO THE SEEKER.
Ye shall find. Mat. 7: 7.
Will not cast you out. John 6: 37.
Will remit your sins. Isa. 1: 18; Heb. 10: 16-18; 1 John 1: 9.
Will give you rest. Mat. 11: 28.
Will cleanse and give a new heart and spirit. Ezek. 36: 25-28.

SEEKING SANCTIFICATION.

MAT. 7: 7.

BY S. L. SPECK.

THE SEEKER'S PART.
He must be in Christ. John 15: 1, 2; 1 Cor. 1: 2; 1 Thes. 1: 1; 4: 3.
He must have faith in God. Heb. 11: 6.
He must approach God in full assurance of faith. Heb. 10: 19-22.
Believe that God is able to sanctify. Heb. 7: 25; Eph. 3: 20.
Believe that God will sanctify. 1 Thes. 5: 23.
He must lay aside the sin that doth so easily beset him. Heb. 12: 1.
He must put off the old man. Eph. 4: 22; Col. 3: 9.
He must suffer to have the old man crucified. Rom. 6: 6.
He must be abstaining from all appearance of evil. 1 Thes. 5: 22.
He must present himself a living sacrifice to God. Rom. 12: 1, 2.
He must ask God in the name of Jesus. John 16: 23.
For a clean heart. Psa. 51: 10.
For the Holy Spirit. Luke 11: 13.
In faith. Mat. 21: 22; Mark 11: 24.
GOD'S PROMISES TO THE SEEKER.
Ye shall find. Mat. 7: 7.
Every plant shall be rooted up. Mat. 15: 13.
The God of peace will sanctify you wholly. 1 Thes. 5: 22-24.
Make you perfect. Heb. 13: 20, 21; 10: 14, 15.
Cleanse from all sin. 1 John 1: 7.
Give the Holy Spirit. Luke 11: 13.

SEEKING HEALING.

MAT. 7: 7.

BY S. L. SPECK.

THE SEEKER'S PART.
He must believe God is able to heal. Mat. 9: 28.
He must be in Christ—hence a child of God.
In Christ. John 15: 7.
God heareth not sinners. John 9: 31; Psa. 66: 18.
But God will hear his people. John 9: 31; 1 Pet. 3: 12; 1 John 3: 21, 22; 1 John 5: 14, 15.
He must have a knowledge. Whom to ask. John 16:

23; Psa. 6: 2; Jer. 17: 14.
How to ask.
In the name of Jesus. John 14: 13, 14.
In prayer. Jas. 5: 13; Mat. 21: 22.
In faith. Mark 11: 24; 9: 23.
Call for the elders of the church. Jas. 5: 13-16.
GOD'S PROMISE TO THE SEEKER.
I will hear thee. 2 Kings 20: 5; Mat. 8: 7.
It shall be done unto you. John 15: 7.

SATAN.

BY H. M. RIGGLE.

HE SINNED AGAINST GOD.
2 Pet. 2: 4; 1 John 3: 8.
WHAT IS SATAN?
A spirit. Eph. 2: 2.
The father of sin. 1 John 3: 8.
The father of lies. John 8: 44.
A mighty destroyer. Eph. 6: 12, 16.
A deceiver. 2 Thes. 2: 9, 10.
HIS CHARACTER.
He is a murderer. John 8: 44.
He is presumptuous. Job 1: 6.
He is proud. 1 Tim. 3: 6.
He is powerful. Eph. 2: 2.
He is wicked. 1 John 2: 13.
He is malignant. Job 1: 9; 2: 4.
He is subtle. 2 Cor. 11: 3.
He is deceitful. 2 Cor. 11: 14.
He is fierce and cruel. Luke 8: 29.
DEVILS ARE SPIRITS SUBJECT TO SATAN.
Mat. 12: 24.
Different kinds of devils.
Unclean. Mark 5: 2, 8, 9.
Deaf and dumb. Mark 9: 17-26.
Spirits of divination. Acts 16: 16-18.
Familiar. Deut. 18: 10-12.
Free love. Hos. 4: 12.
Jealous. Num. 5: 14.
Religious professing.
Seducing. 1 Tim. 4: 1, 2.
Miracle-working. Rev. 16: 13, 14.
There are many of them. Mark 5: 8, 9.
THE WORK OF SATAN.
He opposes God's work. 1 Thes. 2: 18.
He hinders the gospel. Mat. 13: 19.
He beguiles into sin. 2 Cor. 11: 3.
He binds. Luke 13: 16.
He oppresses. Acts 10: 38.
He sifts. Luke 22: 31.
He devours. 1 Pet. 5: 8.
He causes professors to lie. Acts 5: 3.
THE WICKED
Are his children. Acts 13: 10.
Turn aside after him. 1 Tim. 5: 15.
Do his lusts. John 8: 44.
Are blinded by him. 2 Cor. 4: 4.
Are deceived by him. 1 Kings 22: 21, 22.
Are ensnared by him. 2 Tim. 2: 26.
Shall be punished with him. Mat. 25: 41.
THE SAINTS
Should resist him. Jas. 4: 7.
Should be armed against him. Eph. 6: 11-16.

Should watch him. 2 Cor. 2: 11.
Should give no place to him. Eph. 4: 27.

THE LORD HAS PROMISED
To bruise him under our feet. Rom. 16: 20.
To give us power over him. Luke 10: 19.

HIS FINAL DOOM.
Rev. 20: 10.

CHRISTIAN PERFECTION.

PSA. 37: 37.

BY S. L. SPECK.

CHRISTIAN PERFECTION COMMANDED.
Mat. 5: 48; 2 Cor. 13: 11.

CHRISTIAN PERFECTION PROVIDED FOR
In God. Psa. 138: 8.
In the gospel. 2 Tim. 3: 16, 17.
In the ministry. Eph. 4: 11, 12; Col. 1: 28.
In the blood of Christ. Heb. 13: 20, 21.

CHRISTIAN PERFECTION ATTAINABLE IN THIS LIFE.
1 Cor. 2: 6; Phil. 3: 15.

CHRISTIAN PERFECTION FOR THE PEOPLE OF GOD.
2 Cor. 13: 9, 11; Eph. 4: 12; Heb. 6: 1.

STANDARD OF CHRISTIAN PERFECTION.
Luke 6: 40; Mat. 5: 48.

CHRISTIAN PERFECTION INCLUDES
Perfect holiness. 2 Cor. 7: 1.
A perfect heart. Mat. 5: 8; 1 Tim. 1: 5; 1 Pet. 1: 22.
Perfect love. 1 John 4: 17, 18.
A perfect life. Heb. 13: 20, 21; Phil. 2: 15.
Perfect unity. John 17: 20-23.

CONFIRMING TESTIMONY.
Paul. Phil. 3: 15.

WILL IT PAY TO BECOME A CHRISTIAN?

LUKE 14: 28-30.

BY H. M. RIGGLE.

THE COST.
All. Luke 14: 33; Phil. 3: 7-9.
This includes
All ungodliness. Titus 2: 11, 12.
Your ways. Isa. 55: 7.
Worldly amusements and pleasure. 1 John 2: 15, 16.
Worldly conformity. Rom. 12: 1, 2.
Your good name and reputation. Jas. 4: 4; Luke 21: 17; 6: 22.
Your best friends. Mat. 10: 35-38.
Your life. Luke 14: 26.
Confess your sins to God. 1 John 1: 9.
Settle up with your fellow man.
Confess wherein you have wronged them. Prov. 28: 13.
Forgive even your worst enemies. Mat. 6: 14, 15.
Be reconciled. Mat. 5: 23, 24.
Make restitution to the extent of your ability and opportunity. Ezek. 33: 15.

THE RECOMPENSE.
In this life.

More than has entered the heart of man. 1 Cor. 2: 9, 10.
An hundredfold. Mark 10: 28-30.
A load of benefits. Psa. 68: 19.
All good things. Psa. 84: 11.
In the future.
Eternal life. Mark 10: 30.
An eternal home. 2 Cor. 5: 1.
An incorruptible inheritance. 1 Pet. 1: 3-5.

CONCLUSION.
Josh. 24: 15.

BIBLE UNITY.

BY S. L. SPECK.

BIBLE UNITY MUST EXIST
Between Christ and his people. Mark 3: 35; John 17: 23; Heb. 2: 11.
Between God's ministers. Isa. 52: 8; 1 Cor. 3: 7, 8.
Between all his people. 1 Cor. 1: 10; Rom. 15: 5, 6; Gal. 3: 28.

BIBLE UNITY CONSISTS IN
All possessing one spirit. 1 Cor. 12: 13; Phil. 1: 27.
All possessing one spiritual mind. 2 Cor. 13: 11; 1 Pet. 3: 8; 1 Cor. 2: 16.
All possessing one faith. Eph. 4: 5; Jude 3.
All being baptized into the one body—the church of God. 1 Cor. 12: 13-20; Rom. 12: 4, 5; 1 Cor. 12: 20-23.
All speaking the same thing. 1 Cor. 1: 10; Rom. 15: 6.
All working together in promoting God's cause. Phil. 1: 27.

CHRIST PRAYED FOR THE UNITY OF HIS PEOPLE.
John 17: 17, 20-23.

CHRIST GAVE HIS LIFE TO MAKE HIS PEOPLE ONE.
John 11: 52.

RESULT OF UNITY AMONG THE PEOPLE OF GOD.
It will convince the world. John 17: 21-23.
Great power will be manifested among them. Acts 4: 31-33.
No division manifested. 1 Cor. 12: 25, 26.

PURITY.

BY CHAS. E. ORR.

THE PURITY OF GOD'S WORD.
Psa. 12: 6; 119: 140; 19: 8; Prov. 30: 5.

THE PURITY OF CELESTIAL BEINGS.
Rev. 1: 13-16.

THE PURITY OF GOD'S SALVATION.
Rev. 19: 7, 8; 22: 1; 3: 5; Isa. 1: 18.

THE PURITY OF BIBLE RELIGION.
Jas. 1: 27.

THE PURITY OF THE REDEEMED ON EARTH.
Their souls are pure. 1 Pet. 1: 22.
Their hearts are pure. Mat. 5: 8; Acts 15: 8, 9; 1 Tim. 1: 5; 1 Pet. 1: 22.
Their minds are pure. 2 Pet. 3: 1; 1 Cor. 2: 16.
Their consciences are pure. 2 Tim. 1: 3.

Their language is pure. Zeph. 3: 9.
Their thoughts are pure. Phil. 4: 8.

THE STANDARD OF MAN'S MORAL PURITY.
1 John 3: 3.

THE TWO COVENANTS.

JER. 31: 31-34.

BY S. L. SPECK.

THE TWO COVENANTS CONTRASTED.
Gal. 4: 21-26.

THE TWO COVENANTS ARE TERMED
First and second. Heb. 8: 7.
Old and new. Heb. 8: 13.

THE MEDIATORS OF THE TWO COVENANTS.
Of the old covenant. Deut. 5: 5.
Of the new covenant. 1 Tim. 2: 5; Heb. 12: 24; 8: 6.

THE WORDS OF THE COVENANTS AND WHERE THEY WERE WRITTEN.
Of the old covenant. Ex. 34: 1, 28; 20: 1-17.
Of the new covenant. 2 Cor. 3: 3; Heb. 8: 10-12.

OBJECTS OF THE COVENANTS.
Of the old covenant. Gal. 3: 19, 23-25.
Of the new covenant. Heb. 7: 19.

THE FIRST COVENANT IS TAKEN AWAY AND THE SECOND COVENANT ESTABLISHED.
Heb. 10: 8, 9; 2 Cor. 3: 4-16; Heb. 8: 6.

REASONS WHY THE OLD COVENANT WAS TAKEN AWAY.
We have a new mediator. Heb. 9: 15, 24.
The sacrifices are changed.
Sacrifices of the old covenant. Heb. 10: 8, 4.
Sacrifices of the new covenant. Heb. 10: 5; 9: 26, 28; 13: 15; 1 Pet. 2: 5; Rom. 12: 1, 2.
The priesthood is changed. Heb. 7: 12.
The old covenant was weak. Heb. 7: 18.
The old covenant could not make perfect. Heb. 7: 19; 9: 9.
The old covenant was faulty. Heb. 8: 7, 8.
The old covenant could not take away sins. Heb. 10: 1-4, 11.

CONCLUSION.
Rom. 7: 1-7.

RELATION OF BRETHREN AND THEIR DUTY TO EACH OTHER.

MAT. 23: 8; LUKE 8: 21; PSA. 133: 1.

BY H. M. RIGGLE.

THE RELATION OF BRETHREN.
Members of but one family. Eph. 3: 14, 15.
Have but one Father. Eph. 4: 6.
Have but one mother. Gal. 4: 26.
Are all members of each other. Rom. 12: 4, 5.
Are all one. Gal. 3: 28; John 17: 21-23.
Of one heart and soul. Acts 4: 31-33.
Of one mind. 1 Pet. 3: 8.

All speak the same thing. 1 Cor. 1: 10.
All suffer together. 1 Cor. 12: 26.
All have the same care one for another. 1 Cor. 12: 25.
Are all joined together. Eph. 4: 16.
Are all knit together. Col. 2: 2; Rom. 8: 35-39.

THEIR DUTY TO EACH OTHER.
Submit to each other. 1 Pet. 5: 5.
Speak not evil of each other. Jas. 4: 11.
Teach and admonish each other. Col. 3: 16.
Pray for each other. 2 Thes. 3: 1.
Edify one another. 1 Thes. 5: 11.
Comfort and support each other. 1 Thes. 5: 14, 15.
Bear one another's burdens. Gal. 6: 2.
In case of trespass. Luke 17: 3-5; Mat. 18: 15-18; Col. 3: 12-14.
In case of fault. Gal. 6: 1; 2 Thes. 3: 6, 15.

CONCLUSION.
Eph. 4: 31, 32.

KEEPING GOD'S COMMANDMENTS.

1 COR. 7: 19.

BY S. L. SPECK.

IT IS SAID OF GOD'S COMMANDS THAT
They are not grievous. 1 John 5: 3.
They are righteous. Psa. 119: 172.
They are pure. Psa. 19: 8.
They are sure. Psa. 111: 7.
They are life. John 12: 50.
They are a lamp. Prov. 6: 23.

BY KEEPING GOD'S COMMANDMENTS WE DO POSITIVELY PROVE
That we love God. John 14: 15, 21, 23.
That we are his friends. John 15: 14.
That we love the people of God. 1 John 5: 2.

BY NOT KEEPING THE COMMANDMENTS OF GOD WE PROVE
That we do not love him. John 14: 24.
That we are not of God. John 8: 47.
That we are liars if we profess to know him. 1 John 2: 4.

THE INEVITABLE RESULTS OF KEEPING GOD'S COMMANDS.
Mat. 19: 17; 1 John 3: 22; 3: 24; 2: 5; 1 Sam. 12: 14; Deut. 28: 1-14; Rev. 22: 14.

THE INEVITABLE RESULTS OF NOT KEEPING GOD'S COMMANDS.
1 Sam. 12: 15; 15: 23; Deut. 28: 15-29; 11: 26-28; Acts 3: 22, 23.

KEEPING GOD'S COMMANDMENTS MEANS TO STRICTLY ADHERE TO ALL HE HAS TAUGHT US, BOTH TO DO, AND ALSO NOT TO DO.
Positively. Luke 6: 46; Deut. 5: 32.
Negatively. Mat. 5: 39; Eph. 4: 28.

THE FOLLOWING COMMANDS ARE FOUND IN GOD'S WORD.
We are commanded to love God. Mark 12: 30.
We are commanded to love

our neighbors. Mark 12: 31.

We are commanded to love our brethren in Christ. John 13: 34, 35; 1 Pet. 1: 22; 3: 8.

We are commanded to love our enemies. Mat. 5: 43, 44.

We are commanded to live holy. 1 Pet. 1: 14-16.

We are commanded to live righteously. Luke 1: 74, 75; Titus 2: 11, 12.

We are commanded to sin not. John 5: 14; 8: 11; 1 Cor. 15: 34; 1 John 2: 1.

We are commanded to keep the ordinances. 1 Cor. 11: 2.

Baptism. Mark 16: 15, 16; Acts 10: 47, 48.

Lord's Supper. 1 Cor. 11: 23-30.

Feet-washing. John 13: 1-17; 1 Tim. 5: 10.

MELCHISEDEC.

BY C. W. NAYLOR.

HE WAS NOT A HEAVENLY PERSONAGE.

He was a man. Heb. 7: 4.

He was king of the city of Salem. Gen. 14: 18; Heb. 7: 1.

He was a priest of God. Gen. 14: 18.

Abraham paid tithes to him. Gen. 14: 20; Heb. 7: 4, 6.

His name meant "King of Righteousness." Heb. 7: 2.

HIS PRIESTHOOD.

Was a type of Christ's. Heb. 6: 20.

The Levitical priests were the direct descendants of Aaron and Levi. Ex. 40: 12-15; Josh. 18: 7.

If they could not prove their genealogy or descent they could not serve as priests. Ezra 2: 61-63.

Nor partake of the tithes and offerings. 2 Chr. 31: 14-19.

Melchisedec in his priesthood was without father or mother, without descent, that is, he was not a priest because his father and mother were of a family set apart as priests. Heb. 7: 3, 6.

He was made a priest by God. Gen. 14: 18.

He had neither beginning of days, nor end of life in his priesthood. He was made like the Son of God. Heb. 7: 3.

This is not to be understood as meaning that he was different from other men in his natural birth and death, for being like the Son of God, he in his flesh had a father, mother, beginning of days and an end of life.

He had descent. Heb. 7: 6.

Jesus was born, had a beginning of days. Mat. 2: 1.

Jesus died, had an end of life. Mark 15: 37, 44.

He still liveth, that is, not in his flesh but in his priesthood. Christ was his successor in his priesthood and is a priest forever after his order, so his priesthood has no end. Heb. 7: 8, 15-17.

The priesthood of Aaron did have an end. Heb. 7: 11, 12.

THE PRIESTHOOD OF CHRIST.

He was after the order or similitude of Melchisedec. Psa. 110: 4; Heb. 6: 20.

He is both priest and king.
Priest. Heb. 5: 6.
King. Rev. 19: 16; 1: 5.

He was not a priest because of his descent from Aaron. Heb. 7: 13, 14.

Was not made a priest by the law. Heb. 7: 16.

The law had to be taken away that he might be a priest. Heb. 7: 12, 18.

He is our great High Priest. Heb. 3: 1; 4: 14.

He was made a high priest by God. Heb. 5: 5, 6.

Was confirmed in his office by an oath. Heb. 7: 20, 21, 28.

His priesthood is eternal. Heb. 6: 20; 7: 24, 25, 28.

Is more excellent than that of the law. Heb. 8: 6.

His character. Heb. 7: 26.

His offering. Heb. 8: 3.
Was himself. Heb. 9: 24-28, 11, 12; 7: 27.
Is effectual. Heb. 7: 19; 9: 13, 14; 10: 10, 14; 13: 20: 21.

He is our intercessor. Heb. 7: 25; 1 John 2: 1.

OUR PRIESTHOOD.

We are kings and priests. Rev. 1: 6; 5: 10.

We reign now. Rom. 5: 17.
Over our spirits. Prov. 16: 32.
Over our bodies. 1 Cor. 9: 27.
Over the world. 1 John 5: 4, 5.

We offer sacrifices. 1 Pet. 2: 5; Heb. 13: 15, 16.

CHRIST'S SECOND COMING.

HEB. 9: 28.

BY S. L. SPECK.

THE SECOND COMING OF CHRIST IS TERMED IN SCRIPTURE

"The last time." 1 Pet. 1: 5.

"The appearing of Jesus Christ." 1 Pet. 1: 7.

"The glorious appearing of the great God." Titus 2: 13.

"The day of God." 2 Pet. 3: 12.

"The day of our Lord Jesus Christ." 1 Cor. 1: 8.

THE SECOND COMING OF CHRIST IS FORETOLD IN PROPHECY

By Daniel. Dan. 7: 9-11.
By himself. Mat. 25: 31; John 14: 3.
By angels. Acts 1: 10, 11.
By Paul. 1 Tim. 6: 14.
By Enoch. Jude 14.

SIGNS THAT PRECEDE THE SECOND COMING OF CHRIST.

The apostasy of the church into sectism. 2 Thes. 2: 1-8; Mat. 24: 29, 30.

The world becoming careless with respect to their approaching fate. Mat. 24: 37-39.

The church coming out of the apostasy. Mat. 24: 31-33.

THE MANNER IN WHICH CHRIST WILL COME.

Unexpectedly. Mat. 24: 44; Luke 12: 40.

Suddenly. Mark 13: 36.
As a thief in the night to the world. 1 Thes. 5: 2; 2 Pet. 3: 10; Rev. 16: 15.
As lightning. Mat. 24: 27.
In clouds. Mat. 24: 30; 26: 64; Rev. 1: 7.
In the same manner as he ascended. Acts 1: 9-11.
In flaming fire. 2 Thes. 1: 8.
With a shout. 1 Thes. 4: 16.
Accompanied by angels. Mat. 16: 27; 25: 31; Mark 8: 38; 2 Thes. 1: 7.
In the glory of his Father. Mat. 16: 27.
In his own glory. Mat. 25: 31.

THE OBJECT OF CHRIST'S SECOND COMING IS
To be glorified in his saints. 2 Thes. 1: 10.
To judge the world. Acts 17: 30, 31; 2 Tim. 4: 1; Jude 14, 15; Rev. 20: 11-13.
To destroy death. 1 Cor. 15: 26.
To resurrect the dead. 1 Thes. 4: 16.
To take his church to glory. 1 Thes. 4: 17.
To destroy the earth. 2 Pet. 3: 7-12.

ALL THOSE WHO LOOK FOR CHRIST TO COME AGAIN ARE
To love his appearing. 2 Tim. 4: 8.
To look for his coming. Phil. 3: 20; Titus 2: 13.
To pray for his coming. Rev. 22: 20.
To be ready when he comes. Mat. 24: 44; Luke 12: 40.
To wait for his coming. 1 Cor. 1: 7; 1 Thes. 1: 10.
To watch for his coming. Mat. 24: 42; Mark 13: 35-37.
To be patient unto his coming. 2 Thes. 3: 5; Jas. 5: 7.
To establish their hearts unto his coming. Jas. 5: 8.

ALL WHO OBEY HIM.
Shall be preserved unto his appearing. Phil. 1: 6; 2 Tim. 4: 18; 1 Pet. 1: 5.
Shall be blameless at his coming. 1 Cor. 1: 8; 1 Thes. 3: 13; 5: 23; Jude 24.
Shall be like him when he comes. 1 John 3: 2; Phil. 3: 20, 21.
Shall see him as he is. 1 John 3: 2.
Shall not be ashamed when he comes. 1 John 2: 28.
Shall appear with him in glory. Col. 3: 4.
Shall receive a crown. 2 Tim. 4: 8; 1 Pet. 5: 4.
Shall reign with him. 2 Tim. 2: 12; Rev. 22: 5.
Shall be admitted into heaven. Mat. 25: 10.

THE WICKED
Scoff at his second coming. 2 Pet. 3: 3, 4.
Presume upon the delay of his coming. Mat. 24: 48.
Shall be surprised at his coming. 1 Thes. 5: 3; 2 Pet. 3: 10; Mat. 24: 37-39.
Shall be shut out of heaven at his coming. Mat. 25: 11, 12.
Shall be punished at his coming. 2 Thes. 1: 8, 9.

PRAISE.

BY CHAS. E. ORR.

PRAISE SHOULD BE GIVEN
To God. Heb. 13: 15.
Not unto us. Psa. 115: 1.

THE LORD SHOULD BE PRAISED
Because of his holiness. Isa. 6: 1-3.
Because of his goodness. Psa. 107: 8.
Because of his power. Psa. 21: 13.
Because of his mercy. Psa. 89: 1.
Because of his temporal blessings bestowed upon mankind. Psa. 136: 1, 25.
Because of his spiritual blessings bestowed upon mankind. Eph. 1: 3.

THE LORD IS WORTHY TO BE PRAISED
By young and old. Psa. 148: 1-14.
By great and small. Rev. 19: 5.
By all flesh. Psa. 145: 21.
By all creation. Psa. 150: 6.
Day by day. 2 Chr. 30: 21.
All the day long. Psa. 35: 28.
Day and night. Rev. 4: 8.
Continually. Psa. 71: 6.
More and more. Psa. 71: 14.
During life. Psa. 104: 33.
Forever and ever. Psa. 145: 1, 2.

PRAISE SHOULD BE OFFERED
With the lips. Psa. 119: 171.
With the mouth. Psa. 63: 5.
With the whole heart. Psa. 111: 1.
With the soul and all within us. Psa. 103: 1.
With joy. Psa. 98: 4.
With the understanding. Psa. 47: 7.

IT IS IMPOSSIBLE FOR MAN TO GIVE GOD THE PRAISE DUE TO HIM.
Psa. 106: 1, 2.

PRAISE IS GOOD, PLEASANT, AND LOVELY.
Psa. 147: 1.

GOD BESTOWS HIS SALVATION UPON MANKIND, THAT THEY MAY SHOW FORTH HIS PRAISE.
1 Pet. 2: 9.

LOVE.

BY THOS. NELSON.

THE LOVE OF GOD—THE FATHER—IS MANIFESTED.
1 John 4: 8, 16.
To lost sinners. John 3: 16; 1 John 4: 9, 10.
To his children. John 16: 27; 17: 23.

THE LOVE OF CHRIST IS MANIFESTED
To lost sinners. Rom. 5: 8.
To his people. Eph. 5: 2, 25; Gal. 2: 20.
And there is no greater love than his. John 15: 13; 1 John 3: 16.

THE LOVE OF GOD'S PEOPLE IS MANIFESTED
Toward God. Mat. 22: 37.
We prove that we love God
By keeping his commandments. 1 John 5: 3; 2: 5; John 14: 21, 23, 24.
By loving his children. 1 John 5: 1, 2; 4: 20, 21.
Toward the brethren. 1 Pet. 2: 17; Heb. 13: 1; John 13: 34; 15: 12.

Our love to the brethren is an evidence that we are God's children.
To us. 1 John 2: 10; 3: 14.
To all men. John 13: 35.
Toward our family. Eph. 5: 25; Titus 2: 4.
Toward our neighbors. Mat. 22: 39; Rom. 13: 9.
Toward our enemies. Mat. 5: 44; Rom. 12: 20, 21.
Toward all men. Rom. 13: 8; 1 John 4: 11.

OUR LOVE MUST BE
Unfeigned. 2 Cor. 6: 6.
Without dissimulation. Rom. 12: 9.
Sincere. 2 Cor. 8: 8.
In deed and in truth. 1 John 3: 18.

THE OUTWARD FRUITS OF LOVE.
1 Cor. 13: 4-7.
We serve each other. Gal. 5: 13; 2 Cor. 5: 13, 14.
We help each other. 1 John 3: 17.
We prefer each other. Rom. 12: 10.
We speak no evil of each other. Prov. 10: 12; 1 Pet. 4: 8.
We dwell in unity. Col. 2: 2; 3: 14.

THE CHARACTERISTICS OF LOVE.
It passeth knowledge. Eph. 3: 19.
It never faileth. 1 Cor. 13: 8.
Exists in a pure heart. 1 Tim. 1: 5.
It is the fulfilling of the law. Rom. 13: 9, 10; Mat. 22: 39, 40; Gal. 5: 14; Jas. 2: 8.
Is the fruit of the Spirit. Gal. 5: 22.
It is shed abroad in our hearts by the Holy Ghost. Rom. 5: 5.
When perfected, it casteth out fear. 1 John 4: 17, 18.

MILLENNIALISM REFUTED.

LESSON I.

BY H. M. RIGGLE.

The current dispensation is the last age of time.
It is termed in the Scriptures
The "latter days." Num. 24: 14-19; Jer. 23: 19, 20; Dan. 2: 28.
The "last days." Isa. 2: 2, 3; Micah 4: 1-4; Acts 2: 16-18; Heb. 1: 1, 2.
The "time of the end." Dan. 12: 1, 4, 9, 10.
The "last times." 1 Pet. 1: 20.
The "last time." Jude 18; 1 John 2: 18.
The "fulness of times." Eph. 1: 10.
The "ends of the world." ("Ends of the ages."—Conybeare and Howson.) 1 Cor. 10: 11.
The "end of the world." ("Full end of the ages."—Young.) Heb. 9: 26.
The end of all things is at hand. 1 Pet. 4: 7.
With the resurrection of the dead comes "the end." 1 Cor. 15: 22-28.
When the seventh trumpet—elsewhere it is called the

"trump of God," "last trump," etc.—shall sound, "there shall be time no longer." Rev. 10: 5, 6.

The future state is said to be a "world without end." Eph. 3: 21.

MILLENNIALISM REFUTED.

LESSON II.

BY H. M. RIGGLE.

The gospel of Christ in this dispensation offers the last hope of mercy to Adam's fallen race.

"Now" is the day of salvation. Isa. 49: 8; 1 Cor. 6: 1, 2.

"To-day" is held out to fallen man by the divine hand of love. Heb. 3: 7, 8; 4: 7; 2 Pet. 3: 7-12, 14, 15.

Full salvation is now offered to all.

The gospel offer. Mark 16: 15; Rom. 1: 16.

The gospel invitation. Mat. 11: 28, 29; Rev. 22: 17.

The gospel promises.

To save. Heb. 7: 25; Rom. 6: 22.

To keep. Jude 24.

The gospel warnings. Mat. 24: 14; Mark 1: 14, 15; 16: 15, 16; John 8: 21, 24; 1 Pet. 4: 17, 18.

A question. Heb. 2: 1-3.

The answer. 1 Thes. 5: 2, 3.

A question. 1 Pet. 4: 17.

The answer. 2 Thes. 1: 7-10.

God "now" commandeth "all men everywhere" to repent. Acts 17: 30.

Except men repent they shall "all" perish. Luke 13: 1-5; Psa. 9: 17.

MILLENNIALISM REFUTED.

LESSON III.

BY H. M. RIGGLE.

THE SECOND COMING OF THE LORD AND WHAT WILL FOLLOW Jas. 5: 7, 8.

There is but one coming future. Mat. 24: 3; 1 Thes. 5: 23; 1 John 2: 28.

The manner of his coming.

Visible. Acts 1: 9-11; Rev. 1: 7; Luke 21: 27.

Unexpected. Mat. 24: 37-39.

With his saints. 1 Thes. 3: 13; Mat. 25: 31.

With a shout. 1 Thes. 4: 16.

Quickly. Mat. 24: 27; Mark 13: 35, 36.

Solemn warnings to the church in view of his coming. Mat. 24: 44; 2 Pet. 3: 11, 12, 14.

Four things that will take place the instant of his coming.

The universal resurrection of the dead. 1 Thes. 4: 16, 17; John 5: 28, 29; Rev. 20: 11-15; Acts 24: 15.

The general judgment. 2 Tim. 4: 1, 8; 1 Cor. 4: 5; Eccl. 12: 14; Rev. 20: 11-15; 2 Cor. 5: 10; Rom. 14: 10-12.

He will reward the righteous and punish the wicked. Mat. 16: 26, 27;

2 Thes. 1: 7-10; Luke 17: 28-30; 2 Pet. 2: 4-9; Mat. 24: 44-51; Mat. 25: 1-12; 25: 31-46.

The utter consuming and passing away of this earth and the works therein. Rev. 20: 11, 12; 2 Pet. 3: 7-12; 1 Pet. 4: 7.

MILLENNIALISM REFUTED.

LESSON IV.

BY H. M. RIGGLE.

The two resurrections.

THE FIRST RESURRECTION IS SPIRITUAL.

1 John 3: 14.

There can be no resurrection except there first be a death.

The dead state. Gen. 2: 15-17; Rom. 5: 12; Eph. 2: 1; Rom. 8: 6; 7: 9; 1 John 3: 14; 1 Tim. 5: 6.

Spiritual death reigned over the world from Adam to Christ. Rom. 5: 12-14; Gal. 3: 21, 22.

The resurrected state.

Christ brought life to the world. 2 Tim. 1: 9, 10; John 10: 10; 11: 25, 26.

The dead are now raised to life. Eph. 5: 14; John 5: 24, 25.

Confirming testimony. Eph. 2: 1, 5, 6; Col. 2: 13; 3: 1; Rom. 6: 13; 1 John 3: 14.

From the foregoing scriptures we learn that every convert of the cross from the dawn of this dispensation to its close compose the first resurrection. It can also be said that there have been two great spiritual resurrections; namely, the mighty host raised up to spiritual life before the "dark ages," and the second host quickened to life since that time. Rev. 20: 4-6.

THE SECOND RESURRECTION IS LITERAL.

John 5: 28.

The time of it.

At the last day. John 11: 24.

At Christ's coming. 1 Cor. 15: 22-28.

When the "last trump" sounds. 1 Cor. 15: 51-53.

The order of it—Those left over to the arrival of the Lord will not be rewarded until the dead are raised. 1 Thes. 4: 13-18.

It will be universal. John 5: 28, 29; Dan. 12: 2; Acts 24: 15; Rev. 1: 7; 1 Cor. 15: 12, 13, 20-22.

The saints

Shall rise to eternal life. John 5: 29.

Shall be glorified in Christ. Col. 3: 4.

Shall be as the angels. Mat. 22: 30.

Shall have incorruptible bodies. 1 Cor. 15: 42.

Shall have glorious bodies. 1 Cor. 15: 43.

Shall then be recompensed. Luke 14: 14.

The wicked.

Shall rise to shame and everlasting contempt. Dan. 12: 2.

Shall rise to eternal damnation. John 5: 29.

With the resurrection of the dead comes "the end." 1 Cor. 15: 22-28.

MILLENNIALISM REFUTED.

LESSON V.

BY H. M. RIGGLE.

The kingdom of God.

IT IS A SPIRITUAL KINGDOM.

It is not of this world. John 18: 36, 37.

It is "within you." Luke 17: 20, 21.

Mankind must seek it. Mat. 6: 33.

Manner of entering into it. John 3: 3-5; Mat. 18: 3; Col. 1: 13.

Believers must pray for it. Mat. 6: 10.

It is promised to them. Luke 12: 32.

What is it? Rom. 14: 17.

When is it received in its fulness? Acts 2: 1-4, 39; Psa. 47: 8.

Location of it. Luke 17: 20, 21.

It was promised to come before the disciples' death.

The promise given. Mark 9: 1.

Now read 1 Cor. 4: 20; Acts 1: 8.

The promise fulfilled. Acts 2: 1-3.

A proof. Rom. 14: 17.

Through full salvation we are now made "kings and priests" unto God, and we reign on the earth. Rev. 1: 4-6; 1 Pet. 2: 9; Rev. 5: 9, 10; Rom. 5: 17, 21.

Over sin. Rom. 6: 12, 14, 15.

Over our bodies. 1 Cor. 9: 27.

Over the world. 1 John 5: 4.

Over the beast (all false religion). Rev. 15: 2, 3.

Over Satan himself. Luke 10: 17-19.

THE TIME OF ITS ESTABLISHMENT.

A prophecy. Dan. 2: 44; 7: 18.

"These kings" spoken of in the above text—refer to the four universal monarchies that reigned in succession in ancient times; namely, Babylonian, Medo-Persian, Grecian, and Roman. They are brought to view in Daniel as follows: Dan. 2: 31-33, 37-43; 7: 1-7, 17.

The above prophecy fulfilled. Mark 1: 14, 15; Mat. 4: 17; Luke 1: 31-33.

The kingdom began under the labors of John the Baptist. Mat. 11: 12; Luke 16: 16.

It was carried on under Christ's personal ministry. Mat. 12: 28; 21: 43; Mark 11: 7-10; 12: 34; John 18: 36, 37; Luke 4: 43.

It was fully established on Pentecost.

Christ's promise to his disciples. Luke 9: 27; 12: 32; Mat. 16: 28; Mark 9: 1.

Now read Acts 1: 8; 1 Cor. 4: 20.

Christ's promise fulfilled. Acts 2: 1-4.

A proof. Rom. 14: 17.

Further proofs that the kingdom was then set up. Col. 1: 13; Heb. 12: 28; 1 Thes. 2: 12; Rev. 1: 9.

PROPHECIES RELATING TO THE KINGDOM, WHICH HAVE REACHED THEIR FULFILMENT.

Prophecy. Isa. 2: 2-4.

Fulfilment. Heb. 1: 1, 2; 12: 22, 23; 1 Tim. 3: 15; Luke 24: 47; 1 Pet. 4: 17; Luke 2: 8-14; Col. 2: 2.

Prophecy. Zech. 9: 9.

Fulfilment. Mat. 21: 1-9; Mark 11: 7-10; Luke 19: 37, 38.

Prophecy. Psa. 132: 11.

Fulfilment. Acts 2: 29, 33; Rom. 1: 2-4; Luke 1: 31-33; Heb. 2: 9; 2 Tim. 2: 8; Acts 13: 22, 23.

Prophecy. Psa. 110: 1-3.

Fulfilment. Acts 2: 30, 32-36.

Prophecy. Psa. 2: 6-9.

Fulfilment. Acts 13: 33; Heb. 1: 1-8.

Prophecy. Dan. 7: 14; Psa. 72: 7, 8.

Fulfilment. Eph. 1: 20-22; 1 Pet. 3: 22; Col. 2: 10; Mat. 28: 18; Phil. 2: 9-11; Heb. 10: 12, 13; 1 Cor. 15: 23-28; Jude 25.

Prophecy. Psa. 22: 27-31; Isa. 60: 1-5.

Fulfilment. Luke 1: 78, 79; 2: 25-32; Acts 13: 46-48; 11: 18; 28: 28; 26: 14-18.

THE FUTURE KINGDOM.

Acts 14: 22; 2 Thes. 1: 5; 2 Pet. 1: 11.

When will we enter it? Mat. 25: 31-34.

What is it? 2 Tim. 4: 18.

THE DAY OF JUDGMENT.

In the day of judgment Christ will deliver up the kingdom to the Father, "then the end."

1 Cor. 15: 22-28.

MILLENNIALISM REFUTED.

LESSON VI.

BY H. M. RIGGLE.

The binding and losing of the Dragon.

THREE ANTICHRIST RELIGIONS.

In the book of Revelation, three antichrist religions are brought to view. They are the Pagan, symbolized by a "dragon" (Rev. 12: 3; 13: 2; 20: 2); the Papal, symbolized by a "beast" (Rev. 13: 1-8; 14: 9-11); and the Protestant, symbolized by an "image" or the "false prophet" (Rev. 13: 11-18; 14: 9-11; 19: 20).

TO TAKE PLACE UPON THE EARTH.

While John, "in the Spirit," was in heaven, he there saw these symbols of things that were to take place upon the earth in reality.

Rev. 4: 1, 2; 12: 1, 3, 7.

THE CHURCH—THE BRIDE OF CHRIST—IN HER PRISTINE GLORY.

Rev. 12: 1.

Her travail for the salvation of the world. Rev. 12: 2.

She brought forth a man child. Rev. 12: 5.

This man child stands for the great host of children brought forth by the primitive church. Isa. 66: 7-13; Eph. 2: 11, 15; Rev. 2: 26, 27.

THE GREAT RED DRAGON; NAMELY, THE ANTICHRIST RELIGION OF PAGAN ROME.

Rev. 12: 3.

The appellations "old serpent, devil, and Satan" are symbolically applied to this dragon (Paganism). Rev. 12: 9; 20: 2.

Because its religion was purely of devilish origin.

Because of its subtlety, and its being the chief instrument through which the whole then known world was deceived by Satan.

Because of its great opposition to the Christian church.

This dragon (Pagan Rome) persecuted the church of God. (See history of the ten Pagan Persecutions). Rev. 12: 4-13.

MICHAEL, THE ARCHANGEL

Is the Lord Jesus Christ. Jude 9; Zech. 3: 1, 2; Dan. 12: 1; Acts 5: 30, 31.

Has the key of the bottomless pit. Rev. 1: 18; 20: 1.

At the time when Rome was the ruling power of the world, and Paganism was the universal religion, Michael—the Lord Jesus Christ—came from heaven to earth, and with his angels—pure apostolic ministry—he made war against this great red dragon, and conquered it. With the great chain of his eternal truth he bound this antichrist power and hurled it from its lofty position to the great abyss; and set up his glorious kingdom instead. Rev. 12: 7-11; 20: 1, 2.

At this time God's kingdom triumphed upon earth, and a glorious reign of righteousness was enjoyed by God's people here upon earth. Rev. 1: 5, 6; 5: 9, 10; 1 Pet. 2: 5-9; Rom. 5: 17.

THE BEAST.

Pagan Rome, when she saw her religion crumbling under the increasing light of Christianity, became wroth at the woman—church—and through her son, the beast (Papal Rome), made war against the remnant of God's people. Rev. 12: 17; 13: 1-8.

This beast reigned on earth 1260 years: 42 months equal 1260 days. Rev. 13: 5; Ezek. 4: 6.

In this great wilderness—a place of obscurity—during the reign of Popery, the woman — church — remained 1260 years, time from 270 A. D. to 1530, A. D. Rev. 12: 6, 14.

The Catholic sect foretold as a corrupt woman. Rev. 17: 1-5, 18.

This corrupt woman brings forth harlot daughters (Protestant sects). Rev. 17: 5.

THE IMAGE MADE.

The second beast (Protestantism as a religion). Rev. 13: 11-18.

An image made to the first beast (Popery). Rev. 13: 13-15.

This image is the sectarian institution.

During the reign of the beast and his image, the kingdom of God was crushed under human authority, the reign on earth ceased, and the only reign enjoyed by the people of God during that 1000 years—long period of time—was with Christ in Paradise. Rev. 20: 4, 6.

At the end of the great apostasy God's kingdom again triumphs upon earth, and a glorious reign of peace and blessedness is again enjoyed upon earth by the people of God. Dan. 7: 21, 22; Rev. 15: 2, 3.

THE LOOSING OF THE DRAGON.

In the last days this dragon power was to be loosed. This refers to the present revival of the spirit and religion of Paganism. Rev. 20: 3, 7.

A union of the dragon (Paganism), beast (Popery), and his image (Protestantism), is now being effected. The same will be a great persecuting power against the "beloved city"—pure church—before the end. Rev. 20: 8, 9; 16: 13, 14.

This last conflict will end with the second coming of Christ. Rev. 20: 9, 10; 2 Thes. 1: 7-10.

MILLENNIALISM REFUTED.

LESSON VII.

BY H. M. RIGGLE.

Our future home.

NEGATIVE—IT WILL NOT BE THIS EARTH.

This world will come to an end. Mat. 24: 3; 28: 20; 1 Pet. 4: 7.

This earth will pass away.

Old Testament proof. Psa. 102: 25, 26; Isa. 24: 19, 20; 51: 6.

New Testament proof. Mat. 24: 35; Luke 21: 33; Heb. 1: 10, 11.

The time when this earth will pass away. Rev. 20: 11-15.

The manner in which it will pass away. 2 Pet. 3: 7-12.

POSITIVE—IT WILL BE HEAVEN.

Heb. 10: 34; 1 Pet. 1: 4, 5; Col. 1: 5; 2 Tim. 4: 18; Mat. 6: 19, 20; 19: 21; 5: 11, 12.

Heaven is a prepared place. John 14: 2, 3; 2 Cor. 5: 1.

Heaven is termed

A city. Heb. 13: 14; Rev. 22: 14.

A country. Heb. 11: 16.

This is the new heavens and the new earth which we shall enter after the present globe has passed away.

2 Pet. 3: 7-13; Rev. 20: 11-15; 21: 1.

Heaven is described as being
Eternal. 2 Cor. 5: 1.
Holy. Psa. 20: 6.
Far better. Phil. 1: 23.

The saints
Shall be with Christ. 1 Thes. 4: 17.
Shall behold the face of God. Mat. 5: 8; Rev. 22: 4.
Shall be glorified with Christ. Rom. 8: 17, 18.
Shall reign with Christ forever. 2 Tim. 2: 12; Rev. 22: 5.
Shall rest from toil and labor. Job 3: 17.
Shall shine as the stars. Dan. 12: 3.
Shall receive
A crown of righteousness. 2 Tim. 4: 8.
A crown of glory. 1 Pet. 5: 4.
A crown of life. Rev. 2: 10.
An incorruptible crown. 1 Cor. 9: 25.

The preparation necessary to enter heaven.
A pure heart. Mat. 5: 8.
A holy life. Heb. 12: 14; 2 Pet. 3: 11, 14; 1 John 4: 17.
Diligence. 2 John 8; 2 Pet. 1: 5-11.
Faithfulness unto death. Rev. 2: 10.

**For a more explicit exposition on all the foregoing points on "Millennialism refuted" see my book entitled "The Kingdom of God, and The One Thousand Years' Reign," published at this office.*

H. M. Riggle.

ADVENTISM REFUTED.

LESSON I.

BY H. M. RIGGLE.

The two covenants. Gal. 4: 21-31.

THEY ARE TERMED
First and second. Heb. 8: 7.
Old and new. Heb. 8: 13.

THE TEN-COMMANDMENT LAW.
The ten-commandment law written and engraven in tables of stone, composed the "first" or "old" covenant proper.
Direct proof. Deut. 5: 2-22; 4: 13; 9: 9, 11, 15; Ex. 34: 28; 1 Kings 8: 21, 9; Heb. 9: 4.
Indirect proof—The breaking of any of the ten commandments was termed breaking the covenant. This proves beyond question that the decalogue was that covenant.
The first commandment. Deut. 29: 24-26; 31: 16; Josh. 23: 16; Judges 2: 19, 20; 1 Kings 11: 9-11; Jer. 11: 10; 22: 9.
The second commandment. Deut. 4: 23; 2 Kings 17: 15, 16, 35.
The sixth commandment. 1 Kings 19: 9, 10.
The eighth and tenth commandments. Josh. 7: 10-12, 21.

THE NEW COVENANT.
The New Testament, written in the fleshly tables of the

heart, composes the "second" or "new" covenant.
Heb. 8: 8-10; 9: 15.

THE ONLY COVENANT NOW IN FORCE.
Christ abolished the first and established the second—the only covenant now in force.
Heb. 10: 9, 10; 8: 6-13; 12: 18-28; 2 Cor. 3: 2-18.

CONCLUSION.
Heb. 13: 20, 21.

ADVENTISM REFUTED.

LESSON II.

BY H. M. RIGGLE.

The two laws. 1 Cor. 9: 19-21.

THEY ARE TERMED
In the law of Moses. Acts 13: 39.
The law of Christ. Gal. 6: 2.

THE "LAW OF MOSES" AND THE "LAW OF GOD" ARE THE SAME.
Neh. 8: 1, 8, 14, 18; Mat. 15: 4; Mark 7: 10; Luke 2: 22-24; John 7: 19, 22, 23.

CHRIST'S LAW WAS A NEW ONE.
John 12: 48-50; 1: 17.

COMPARISON OF THESE TWO LAWS.
The first was a law of works.
The second is a law of faith. Rom. 3: 27, 28.
The first was a yoke of bondage. Gal. 4: 24, 25, 30, 31; 5: 1.
The second is a law of liberty. Jas. 2: 12.
The first was the ministration of death. 2 Cor. 3: 7.
The second is a law of life. Rom. 8: 2; John 6: 63.

THE LAW OF MOSES WAS ALL FULFILLED IN CHRIST, AND IS NO LONGER IN FORCE.
Mat. 5: 17, 18; Gal. 3: 19, 16, 24, 25; Rom. 10: 4.

THE COMMANDMENT LAW WAS DISANNULLED.
Disannul—to abrogate, to make null and void. Heb. 7: 12, 18.

PAUL'S INSTRUCTION REGARDING THE LAW.
Ye are not under the law. Gal. 5: 18; Rom. 6: 14, 15.
Ye are dead to and delivered from the law. Rom. 7: 1-7.
Christ "broke down" and "*abolished* the law of commandments." Eph. 2: 14-16.
The law of Moses was not given to the Gentiles. Rom. 2: 14-16.
The characters for whom the law was made. 1 Tim. 1: 5-10.

THE LAW OF CHRIST IS ETERNAL.
Mat. 24: 35.

CONCLUSION.
Col. 2: 16, 17.

ADVENTISM REFUTED.

LESSON III.

BY H. M. RIGGLE.

The soul or spirit of man. Mat. 16: 26.

MAN IS A COMPOUND BEING.
An inner and an outer man. 2 Cor. 4: 16.
Both soul and body. Micah 6: 7; 3 John 2; Mat. 10: 28.
The outer man is the body. Job 14: 22.

The inner man is the spirit, or soul. Job 32: 8; 14: 22; 1 Cor. 6: 20.

THE SPIRIT, OR SOUL, IS NOT A MATERIAL SUBSTANCE.

God is a spirit (Pneuma). John 4: 24.

There is a spirit (Pneuma) in man. Job 32: 8; Rom. 8: 16.

A spirit (Pneuma) hath not flesh and bones. Luke 24: 39.

Now read 2 Cor. 4: 18.

ONLY THE BODIES OF MEN ARE MORTAL.

Rom. 6: 12; 8: 11; 2 Cor. 4: 11.

THE SOUL IS INDESTRUCTIBLE BY ANY PHYSICAL AGENT.

Mat. 10: 28; Luke 12: 4, 5.

NATURAL DEATH SEPARATES THE SOUL AND BODY.

Gen. 35: 18; Eccl. 8: 8; Luke 12: 20; 23: 46; Acts 7: 59.

The spirit goes to God. Eccl. 3: 21; 12: 7; 2 Cor. 5: 1-9; 2 Pet. 1: 13-15; Phil. 1: 21-25.

Confirming testimony. Acts 7: 55-59; Luke 23: 43; 2 Kings 2: 11, 12.

It remains conscious. 1 Thes. 5: 10; Rev. 6: 9, 10; Luke 16: 19-31; Mark 9: 2-9.

State of the soul after death.

The righteous. Rev. 14: 13; Job 3: 17.

The wicked. Luke 16: 23-25.

The body returns to dust. Gen. 3: 19; Eccl. 12: 7.

It sleeps. Mat. 27: 52, 53; Dan. 12: 2.

It knows nothing. Eccl. 9: 5, 6; Psa. 146: 4.

IN THE RESURRECTION.

The spirits will return with Christ. 1 Thes. 4: 14; 3: 13.

The "moral bodies" will be raised "immortal" and "incorruptible." John 5: 28, 29; 1 Cor. 15: 35, 36, 42-44, 51-54.

IN REGARD TO THE SPIRIT OF MAN, ADVENTISTS STAND ON THE COMMON GROUND OF THE ANCIENT SADDUCEES.

Acts 23: 8.

Jesus rebuked both. Mat. 22: 31, 32.

ADVENTISM REFUTED.

LESSON IV.

BY H. M. RIGGLE.

Eternal hell. Psa. 9: 17.

HELL IS

A place. Luke 12: 4, 5.

A prepared place. Mat. 25: 41.

IT IS TERMED

Darkness. Mat. 8: 12; 2 Pet. 2: 17.

A lake of fire. Rev. 21: 8.

Everlasting fire. Mat. 25: 41.

Blackness of darkness. Jude 13.

THE FUTURE PUNISHMENT OF THE WICKED CONSISTS

In God's wrath being poured out upon them. Rom. 2: 4, 5; Rev. 14: 10.

In shame and everlasting contempt. Dan. 12: 2.

In eternal damnation. John 5: 29; Mat. 23: 14, 33.

In torment. Rev. 14: 9, 10; Luke 16: 23-25; Mat. 24: 50, 51.

DEGREES OF PUNISHMENT.

The wicked shall be punished according to their deeds. Mat. 16: 27; Rom. 2: 6, 9; 2 Cor. 5: 10.

They shall be punished according to the light received by them. Luke 12: 47, 48.

Some will have a "*much sorer punishment*" than others. Heb. 10: 29-31.

Some will receive "*greater damnation*" than others. Mat. 23: 14.

Some will receive "*few* stripes," others "*many*." Luke 12: 46-48.

It will be "*more tolerable*" for some than others. Mat. 11: 20-24; 12: 41, 42; Luke 10: 10-15.

THE DURATION OF FUTURE PUNISHMENT.

Forever. Jude 13; 2 Pet. 2: 17.

Forever and ever. Rev. 14: 9-11; 20: 10.

Everlasting. Dan. 12: 2; 2 Thes. 1: 7-9; Mat. 25: 41, 46; 18: 8, 9.

Eternal. Mark 3: 29; 9: 43-48.

THANKSGIVING.

PSA. 50: 14.

WE OUGHT TO GIVE THANKS.

In the name of Christ. Eph. 5: 20.

Through Christ. Rom. 1: 8; Col. 3: 17.

Unto God the Father. Col. 3: 17; Psa. 136: 1-3.

At the remembrance of his holiness. Psa. 30: 4.

For his mercy. Psa. 136: 1.

For the gift of Christ. 2 Cor. 9: 15.

For deliverance from sin. Rom. 7: 22-25.

For victory over death and the grave. 1 Cor. 15: 57.

Before taking food. John 6: 11; Acts 27: 35.

For the supplying of temporal needs. Rom. 14: 6, 7; 1 Tim. 4: 3, 4.

For all things. 2 Cor. 9: 11; Eph. 5: 20.

Continually. Heb. 13: 15, 16.

In everything. 1 Thes. 5: 18.

In worship.

Private. Dan. 6: 10.

Public. Psa. 35: 18; 122: 4.

THANKSGIVING TO GOD SHOULD

Always accompany prayer. Neh. 11: 17; Phil. 4: 6; Col. 4: 2.

Accompany intercessions for others. 1 Tim. 2: 1; 2 Tim. 1: 3.

GOD'S SAINTS SHOULD

Be exhorted to give thanks. Psa. 105: 1.

Approach God with thanks. Psa. 95: 2.

Enter God's gates with thanks. Psa. 100: 4.

Habitually offer thanks unto God. Dan. 6: 10.

JOY.

BY THOS. NELSON.

GOD'S PEOPLE ARE A JOYFUL PEOPLE.

It is prophesied of. Isa. 65: 14, 18.

Christ is the author of their joy. John 15: 11.
Their joy may be full. John 16: 24; 17: 13; 1 John 1: 4.

GOD'S PEOPLE ARE COMMANDED TO REJOICE
Not in iniquity. 1 Cor. 13: 6.
In every good thing. Deut. 26: 11.
In salvation. Psa. 9: 14; 13: 5.
In the truth. 1 Cor. 13: 6.
In the worship of God. Phil. 3: 3.
In the salvation of souls. Luke 15: 6, 9, 32.
In the honor of our brethren. 1 Cor. 12: 26; Rom. 12: 15.
In the hope of God's glory. Rom. 5: 2.
Because our names are written in heaven. Luke 10: 20.
In the hope of heaven. 1 Pet. 1: 3-8.
Alway. Phil. 4: 4; 1 Thes. 5: 16.
When tempted. Jas. 1: 2; 1 Pet. 1: 6.
When tried. 1 Pet. 4: 12, 13.
When sorrowful. 2 Cor. 6: 10.
When persecuted. Mat. 5: 11, 12; Luke 6: 22, 23.
When suffering shame for Christ's sake. Acts 5: 41; 1 Pet. 4: 16.
When suffering loss. Heb. 10: 34; Phil. 1: 29.

CHARACTERISTICS OF JOY.
It is our strength. Neh. 8: 10.
It is a fruit of the Spirit. Gal. 5: 22.

THE BLOOD.

BY F. G. SMITH.

Blood is the life—set apart for atonement for the soul. Lev. 17: 11.

SACRIFICIAL.
Sins could not be remitted without the use of the blood. Heb. 9: 22; Lev. 17: 11.
The blood of animals merely brought forgiveness, but it could not take away sins. Lev. 4: 32-35; Heb. 10: 4.
Cleansing by the blood was only ceremonial. Heb. 9: 13, 14; 10: 1-4.
The blood of animals was typical of the cleansing blood of Christ. Heb. 9: 6-26.

THE BLOOD OF CHRIST, AND WHAT IT ACCOMPLISHES.
It is more powerful than the blood of animals. Heb. 9: 13, 14.
Is an offering for all sin since the creation. Heb. 2: 9; 9: 14, 15.
It cleanses from sin
Acquired. Rev. 1: 5.
Inherited. 1 John 1: 7; Rev. 7: 14.
It redeems from all iniquity. 1 Pet. 1: 18, 19; Eph. 1: 7; Titus 2: 14; Col. 1: 14; Heb. 9: 12; Rev. 5: 9.
It forgives sins. Eph. 1: 7.
It justifies us. Rom. 5: 9.
It makes peace. Col. 1: 20.
It enables us to overcome. Rev. 12: 11.

It brings us nigh unto God. Eph. 2: 13, 16; Heb. 10: 19-22.
It purges our conscience. Heb. 9: 14.
It gives life. John 6: 53, 54.
It sanctifies us. Heb. 13: 12; 10: 29.
It makes us perfect. Heb. 13: 20, 21; 10: 14.

CHRIST PURCHASED THE CHURCH WITH HIS OWN BLOOD. Acts 20: 28.

DIVINE HEALING.

BY E. E. BYRUM.

DIVINE HEALING IS A BIBLE DOCTRINE.
A time of healing prophesied. Isa. 35: 5, 6.
A prophecy of Christ the healer. Isa. 53: 3-5 (LXX.).
He came. Mat. 1: 21.
The prophecies of healing fulfilled. Mat. 8: 16, 17; Luke 7: 21, 22.
Jesus had the power of healing. Mat. 28: 18; Acts 10: 38.
He exercised that power. Mat. 4: 23, 24; 8: 17; Luke 4: 40, 41.
He taught and practised healing from the beginning of his ministry. Mat. 4: 23.
Christ gave the power of healing to the twelve apostles. Mat. 10: 1.
They exercised that power. Mark 16: 20; Acts 5: 12-16.
He gave that power to the seventy. Luke 10: 1, 9.
They exercised that power. Luke 10: 17-20.
He gave that power to Stephen, Paul and others. Acts 6: 8; 14: 8-10; 28: 8.
The power of healing is given to some in the church. 1 Cor. 12: 9.
The power of healing is given to the elders. Jas. 5: 14, 15.
That power is given unto us if we believe. Mark 16: 16-18; John 14: 12.

THE ACCESS TO DIVINE HEALING.
Faith is required on the part of those desiring healing. Mat. 9: 29; Mark 5: 25-34, 36.
Some are healed through the faith of others. Mat. 8: 5, 13; John 4: 50; Mat. 9: 2; Mark 9: 23.
Those who pray must have faith. Mat. 21: 22; Heb. 11: 6; Jas. 1: 6, 7; Acts 6: 8; Jas. 5: 15; Mark 11: 24.
All things are possible to him that believeth. Mark 9: 23.
We must believe when we pray. Mark 11: 24.
We must have confidence in him. 1 John 5: 14.
How we know he will answer. 1 John 5: 15; 3: 22; Mark 11: 23, 24; Mat. 21: 21, 22.

THE WORD OF GOD CLEARLY TEACHES
That the day of healing is not past with believers. Mark 16: 16-18.
What to do when afflicted. Jas. 5: 13.
What to do in case of sickness. Jas. 5: 14.

What the elders must do. Jas. 5: 14, 15.
What is sometimes required of the sick. Jas. 5: 16; Acts 14: 9; Mark 5: 35; Mat. 9: 29.
That others must have faith in case the sick are unable to exercise faith. Mark 9: 23, 24; Jas. 5: 15; Mat. 9: 2.
That works must accompany faith. Jas. 2: 17, 18.
What are the works that accompany faith?
Where there are faults, confess them. Jas. 5: 13-16.
Works of the centurion—he came to Jesus. Mat. 8: 5-10.
Works of the man with a withered hand — he stretched it forth. Mat. 12: 13.
Works of the lame man—he looked and arose. Acts 3: 4, 6.
Works of the woman with an issue of blood—she touched his garment. Mark 5: 27, 28.
Works of the ten lepers—they showed themselves to the priests. Luke 17: 14.
Works of the blind—he washed in the pool of Siloam. John 9: 7.
Works of Naaman the leper—he washed in the river Jordan. 2 Kings 5: 10, 14.

THE LAYING ON OF HANDS.
Jesus laid hands on the sick. Luke 4: 40; Mark 6: 5.
He took Jarius' daughter by the hand. Mark 5: 23, 41.
He put his hands twice on the eyes of the blind man. Mark 8: 23-25.
He laid hands on the crooked woman. Luke 13: 11-13.
He touched the ear of the servant of the high priest. Luke 22: 51.
He touched the deaf man. Mark 7: 32, 33.
Ananias laid hands on Saul. Acts 9: 17, 18.
Paul laid hands on the father of Publius. Acts 28: 8.
Peter raised Dorcas. Acts 9: 41.
They that believe shall lay on hands. Mark 16: 15-20.

ANOINTING WITH OIL.
The apostles anointed the sick. Mark 6: 7, 13.
The elders are to anoint with oil. Jas. 5: 14.

WHAT TO DO IN CASE THERE ARE NO ELDERS PRESENT.
Have others to pray for the sick. Mat. 18: 19; Mark 16: 16-18.
Promises in case no one else is present to pray. Jas. 5: 13; Mark 11: 24; John 15: 7; 1 John 3: 22; 5: 14, 15.
In special cases handkerchiefs may be sent. Acts 19: 12.

HEALING MAY OR MAY NOT BE INSTANTANEOUS.
Many were healed instantly. Luke 4: 40; Acts 5: 16.
Palsied man—by the faith of those who brought him. Mat. 9: 2.
The leper—by his own faith. Mat. 8: 2.

The father of Publius—by the faith of Paul. Acts 28: 8.
The servant—by the faith of the centurion. Mat. 8: 13.
The ten lepers were healed as they journeyed. Luke 17: 14.
Epaphroditus sick—God had mercy on him. Phil. 2: 27.
Some received handkerchiefs and aprons from Paul. Acts 19: 12.
The blind man at first was not completely healed. Mark 8: 23, 24.
Perfect healing of the blind man. Mark 8: 25.
The nobleman believed—his son began to amend from that hour. John 4: 50-52.
Paul left Trophimus at Miletum sick. 2 Tim. 4: 20.

IMPORTUNITY.
Blind Bartimeus. Mark 10: 46-52.
Two blind men. Mat. 9: 27-31.
The woman of Canaan. Mat. 15: 22-28.

MEANS TO BE USED IN TIME OF SICKNESS.
Anoint with oil, lay on hands, and pray the prayer of faith. Jas. 5: 14, 15; Mark 16: 18.
A woman, after suffering many things of many physicians, was healed by faith. Mark 5: 26-34.
This privilege has not been taken from the church. Heb. 13: 8; Jas. 5: 15; Jude 3.
"Is any sick among you" includes all (saint or sinner) who have faith enough to call for the elders. Jas. 5: 14, 15.
Sinners may be healed and forgiven. Jas. 5: 15; Luke 4: 40, 41; Mat. 9: 2-6.

JESUS STILL HAS THE POWER, ABILITY, AND WILLINGNESS TO HEAL ALL WHO ASK IN FAITH BELIEVING.
Heb. 13: 8; Eph. 3: 20, 21.

PARDON.

THE PENALTY.
Rom. 6: 23; Rev. 21: 8; Psa. 9: 17.

TO WHOM IS PARDON GRANTED?
To those who repent. Acts 2: 38.
To those who forsake sin. Isa. 55: 7.
To those who confess their sin. Psa. 32: 5.
To those who believe. Acts 10: 43.

IT IS GRANTED
By God alone. Dan. 9: 9.
Through the blood of Christ. Col. 1: 14.
For Christ's name sake. 1 John 2: 12.
According to the riches of his grace. Eph. 1: 7.
Freely. Isa. 43: 25.
Readily. Psa. 86: 5.
Abundantly. Isa. 55: 7.

IT EXHIBITS
The compassion of God. Micah 7: 18, 19.
The grace of God. Rom. 5: 15, 16.
The mercy of God. Psa. 51: 1.
The goodness of God. Psa. 86: 5.
The forbearance of God. Rom. 3: 25.

The justice of God. 1 John 1: 9.

IT IS EXPRESSED BY
Forgiving sins. Psa. 32: 1.
Removing transgressions. Psa. 103: 12.
Blotting out transgressions. Isa. 43: 25.
Covering sin. Psa. 32: 1.
Casting sin behind the back. Isa. 38: 17.
Not imputing sin. Rom. 4: 8.
Remembering sins no more. Heb. 10: 17.
Casting sins into the sea. Micah 7: 19.

THOSE WHO RECEIVE PARDON
Should love God. Luke 7: 47.
Should fear God. Psa. 130: 4.
Should praise God. Psa. 103: 2, 3.

BLESSEDNESS OF PARDON.
Psa. 32: 1.

PRAYER.

BY S. L. SPECK.

GOD'S PEOPLE SHOULD PRAY.
Luke 18: 1.
For themselves.
To be kept from evil. 1 Chr. 4: 10.
For wisdom. Jas. 1: 5.
To be healed when afflicted. Jas. 5: 13.
For others.
For all saints. Eph. 6: 18.
For God's ministers. 2 Thes. 3: 1; Eph. 6: 18-20; Rom. 15: 30.
For rulers. 1 Tim. 2: 1-3.
For the unsaved. Rom. 10: 1-3.
For their enemies. Mat. 5: 44.

JESUS WHO IS OUR EXAMPLE PRAYED
For himself. John 17: 1-5; Mat. 26: 42.
For Peter—his apostle. Luke 22: 31, 32.
For the eleven disciples. John 17: 9, 17.
For all believers. John 17: 20.
For his enemies. Luke 23: 34.

FAMILY PRAYER.
Psa. 55: 17; 5: 2, 3.

PUBLIC PRAYER.
1 Tim. 2: 8; Acts 4: 23, 24, 31; 1 Cor. 14: 14, 16.

CONCLUSION.
Jude 20, 21.

MIRACLES.

MIRACLES ARE DESCRIBED
As marvelous things. Psa. 78: 12.
As marvelous works. Psa. 105: 5.
As signs and wonders. John 4: 48; 2 Cor. 12: 12.

THEY ARE WROUGHT
By the power of God. Acts 15: 12.
By the power of the Holy Ghost. Rom. 15: 19.
In the name of Christ. Acts 3: 16; 4: 30.
Not by man's power. Acts 3: 12.

RESULT OF MIRACLES.
They manifest the glory of God. John 11: 4.
They manifest the works of God. John 9: 3.
They produce faith. John 2: 23.

They confirm the gospel. Mark 16: 20.

They are instrumental to the propagation of the gospel. Rom. 15: 18, 19.

THAT WHICH IS NECESSARY TO MIRACLES.

Faith on the part of those who perform. Acts 3: 16; 6: 8.

The gift of miracles on the part of those who perform. 1 Cor. 12: 9, 10, 28-31.

Faith on the part of the applicant. Mat. 9: 27-30; Acts 14: 8-10.

OLD TESTAMENT EXAMPLES OF MIRACLES UNDER THE LABORS OF

Moses. Num. 21: 6-9.

Joshua. Josh. 10: 12-14.

Samson. Judges 16: 29, 30.

The prophet of Judah. 1 Kings 13: 4-6.

Elijah. 1 Kings 17: 17-24.

Elisha. 2 Kings 4: 32-35.

Hezekiah. 2 Kings 20: 1-6.

NEW TESTAMENT EXAMPLES OF MIRACLES UNDER THE LABORS OF

Christ. John 9: 1-7; Mark 7: 32-37.

The apostles. Acts 2: 43; 5: 12-16.

Peter. Acts 3: 2-9; 9: 36-41.

Stephen. Acts 6: 8.

Philip. Acts 8: 6, 7, 13.

Paul. Acts 14: 8-10; 20: 9-12.

Paul and Barnabas. Acts 14: 1-3.

MIRACLES ARE ALSO WROUGHT THROUGH EVIL AGENTS.

They are performed through the power of the devil. 2 Thes. 2: 9; Rev. 16: 14.

By false prophets. Mat. 24: 24.

They deceive the ungodly. 2 Thes. 2: 9-12; Mat. 7: 21-23.

Examples of miracles thus wrought. Ex. 7: 10-12, 20-22; 8: 7; Acts 8: 9-11.

A TEST OF GENUINENESS. John 8: 47.

THE CHURCH THE BODY OF CHRIST.

MAT. 16: 18.

BY S. L. SPECK.

THE BIBLE DEFINITION OF THE WORD "CHURCH." Eph. 1: 22, 23; Col. 1: 24.

THE HEAD OF THE BODY—THE CHURCH—IS CHRIST. Col. 1: 18; Eph. 4: 15, 16.

THE BODY—THE CHURCH—IS COMPOSED OF SAVED PEOPLE. 1 Cor. 12: 27; 1: 2.

THERE IS BUT ONE BODY IN CHRIST. Rom. 12: 4, 5; 1 Cor. 10: 17; 12: 12, 20; Eph. 4: 4.

ONLY ONE BODY RECOGNIZED IN THE WORD OF GOD.

Called in one body. Col. 3: 15.

Reconciled in one body. Eph. 2: 14-16.

Baptized in one body. 1 Cor. 12: 13.

Set in one body. 1 Cor. 12: 18.

Added to one body. Acts 2: 47.

Born in one body. Psa. 87: 5, 6.

WE BECOME MEMBERS OF THE ONE BODY—THE CHURCH—BY OBTAINING SALVATION.

John 10: 9; Acts 2: 47.

WE CEASE TO BE MEMBERS OF THE CHURCH BY COMMITTING SIN.
Rom. 11: 22; Ex. 32: 33.

CHRIST IS THE FOUNDATION OF THE CHURCH.
1 Cor. 3: 11; Eph. 2: 20.

THE MORAL PURITY OF THE CHURCH.
S. of Sol. 4: 7; 6: 10; Eph. 5: 25-29.

THE MORAL STATE OF ALL WHO BELONG TO THE CHURCH.
They are saved. 1 Cor. 1: 2, 18; Titus 3: 5; Isa. 60: 21.
They live without committing sin. Titus 2: 11, 12; Luke 1: 74, 75; 1 John 3: 6, 9; 5: 18.

THE NAME OF THE CHURCH IS "CHURCH OF GOD."
Acts 20: 28; 1 Cor. 1: 2; 10: 32; 11: 22; 2 Cor. 1: 1; Gal. 1: 13; 1 Tim. 3: 5, 15.

THE FAMILY RECORD OF THE CHURCH.
Kept by God himself. Psa. 87: 1-7.
Kept in heaven. Luke 10: 20.
Called "the book of life." Phil. 4: 3.

THE DISCIPLINE OF GOD'S CHURCH IS THE NEW TESTAMENT.
2 Tim. 3: 16; John 17: 8; 20: 30, 31.

CONCLUSION.
Rev. 22: 18, 19.

THE CHURCH—THE HOUSE OF GOD.

HEB. 10: 21.

BY S. L. SPECK.

THE MORAL LOCATION OF THE HOUSE OF GOD.
Isa. 2: 1-3.

THE HOUSE OF GOD IS A SPIRITUAL STRUCTURE, COMPOSED OF SPIRITUAL MEN AND WOMEN.
1 Pet. 2: 5; Gal. 6: 1; Heb. 3: 1, 6; 1 Cor. 3: 9.

THE HOUSE OF GOD IS GOD'S HABITATION ON EARTH.
Eph. 2: 22; 2 Cor. 6: 16.

THE FOLLOWING BIBLE TERMS ARE APPLIED TO THE HOUSE OF GOD.
The household of faith. Gal. 6: 10.
The household of God. Eph. 2: 19.
The church of the living God. 1 Tim. 3: 15.

WHO BUILT THIS HOUSE, OR CHURCH OF GOD?
Mat. 16: 18; Heb. 3: 4; 8: 2; 11: 10.

HOW DID GOD PROCEED IN CONSTRUCTING HIS HOUSE, OR CHURCH?
He tempered it together. 1 Cor. 12: 24.
He fitly framed it together. Eph. 2: 21.
He fitly joined it together. Eph. 4: 16.
He raised it up together. Eph. 2: 6.
He knit it together. Col. 2: 2.
He built it together. Eph. 2: 22.

THE HOUSE OF GOD WILL STAND.
Prov. 12: 7; 14: 11.

REASONS WHY IT WILL STAND.
Because it is founded upon a rock. Mat. 16: 18; 7: 24, 25.
Because it is not divided against itself. Mark 3: 25; 1 Cor. 12: 18, 25.

CHRIST IS TO THE HOUSE OF GOD
Its foundation. 1 Cor. 3: 11; Eph. 2: 20.
Its head. Eph. 4: 15; 5: 23; Col. 1: 18.
Its door of entrance. John 10: 9.

WE HAVE ACCESS TO THE HOUSE OF GOD
By means of faith. Rom. 5: 1.
By means of the new birth. John 3: 3.
By means of conversion. Mat. 18: 3
By means of salvation. Acts 2: 47.
By means of the Spirit. Eph. 2: 18; 1 Cor. 12: 13.

THE GOVERNMENT OF THE CHURCH RESTS UPON CHRIST. Isa. 9: 6, 7.

THE HOUSE OF GOD IS GOVERNED
By the law of Christ. Gal. 6: 2; Jas. 1: 22-25.
By the law of holiness. Ezek. 43: 12.
By the law of the Spirit. Rom. 8: 2, 9, 14; Ezek. 36: 27.
By the law of righteousness. Rom. 9: 31.
By the law of brotherly love. Heb. 13: 1; 1 Pet. 1: 22; 3: 8; Rom. 12: 10.
By the law of brotherly kindness. 2 Pet. 1: 7; Eph. 4: 32.

THE CHURCH—THE BRIDE OF CHRIST.

ISA. 62: 1-5.

BY H. M. RIGGLE.

SHE IS THE "LAMB'S WIFE."
Rev. 21: 2, 9, 10; John 3: 29; Isa. 54: 5.

SHE IS ALREADY MARRIED TO CHRIST.
Rom. 7: 1-4; Eph. 5: 23-32.

SHE IS PURE.
2 Cor. 11: 2; S. of Sol. 4: 7.

CHRIST HAS BUT ONE WIFE, HENCE BUT ONE CHURCH.
S. of Sol. 6: 9.

SHE IS OUR SPIRITUAL MOTHER.
Gal. 4: 26; Isa. 66: 8.

CHRIST—HER HUSBAND
Purchased her with his blood. Acts 20: 28.
Loves her. Eph. 5: 25.
Washes and cleanses her. Eph. 5: 26, 27.
Protects her. Eph. 5: 23.
Nourishes and cherishes her. Eph. 5: 29.
Delights in her. Isa. 62: 4, 5.
Cares for her. 1 Pet. 5: 7.
Pities her. Psa. 103: 13.
Sustains her. Psa. 55: 22.
Bears her burdens. Psa. 55: 22.
Daily loads her with benefits. Psa. 68: 19.
Supplies all her needs. Phil. 4: 19.
Food. Psa. 23: 5.
Water. Psa. 36: 8.
Raiment. Isa. 61: 10.
Fire. Zech. 2: 5.
Light. Isa. 60: 19, 20.
A bed of rest. Psa. 149: 5.

SHE MUST
Forsake all for Christ. Luke 14: 33.
Her best friends. Mat. 10: 35-38.
Her own life. Luke 14: 26.
Love Christ. 1 John 4: 19.
Be subject to Christ. Eph. 5: 24.

THE BRIDE OF CHRIST AS PORTRAYED IN PROPHECY.

Her glory in the morning of the Christian era. Rev. 12: 1; S. of Sol. 4: 7.

Her apostasy.

A "falling away"—apostasy—of the church was foretold. 2 Thes. 2: 3.

At this time she flies into the great wilderness—during the reign of Popery. Rev. 12: 6, 17.

A corrupt woman now appears — the apostate church—Roman Catholic sect. Rev. 17: 1-5, 18.

This corrupt woman brings forth harlot daughters (Protestant sects). Rev. 17: 5.

A judgment upon those daughters. Isa. 32: 9-14.

This apostate church, Jesus Christ does not recognize as his bride. *Hos. 2: 2; *Isa. 50: 1; *Jer. 3: 20.

She played the harlot. *Jer. 2: 20, 21; 3: 6-9; *Hos. 2: 5.

During this great apostasy Christ still had a people. They were his. However, they were during this period scattered and mixed up in the harlot sects of Babylon. Ezek. 34: 2-6, 12. Through false teaching, these were led to recognize the heads and leaders of sects; and through ignorance they looked upon the harlot sects as the pure church.

Out of apostasy.

In these last days the people of God are renouncing the Apostate church, forsaking it, the names of men by which they have been called—sect names—and are gathering to Christ, recognizing him alone as the true husband. *Jer. 3: 12-15; *Hos. 2: 7, 16, 17.

His name is *one* in this evening light. Zech. 14: 7-9.

The glory of the pure church after being gathered to Christ alone, in these last days. S. of Sol. 8: 5; 6: 10.

**These texts apply directly to Israel after the flesh. But indirectly they apply to the church, as Israel was a type of the church.*

THE CHURCH—THE CITY OF GOD.

ISA. 26: 1.

BY S. L. SPECK.

THIS CITY IS THE CHURCH OF GOD.

Isa. 62: 12; Mat. 5: 14; Heb. 12: 22, 23.

ITS ORIGIN IS FROM HEAVEN.

Rev. 21: 2, 3; 3: 12.

IT IS METAPHORICALLY TERMED Zion. Isa. 60: 14.

New Jerusalem. Rev. 3: 12.

REASONS WHY THE CHURCH IS CALLED NEW JERUSALEM.

Jerusalem was the dwelling-place of God on the earth.

The church is now the habitation of God through the Spirit. Eph. 2: 22.

In Jerusalem was the temple of God.

The church is now his temple. 2 Cor. 6: 16.

Jerusalem was the place of continual sacrifice.

The church now offers continual sacrifice. 1 Pet. 2: 5; Heb. 13: 15, 16.

As the literal city of Jerusalem was a type of the church, and the church now takes its place—as above observed—it is called new Jerusalem.

THIS CITY IS THE BRIDE, THE LAMB'S WIFE.

Isa. 62: 1-5; Rev. 21: 9, 10.

The bride, the Lamb's wife, is the church. Isa. 54: 5; Rom. 7: 4.

She is already married to Christ. Eph. 5: 23-32.

The new Jerusalem — the Lamb's wife—is the spiritual mother of all the children of faith. Gal. 4: 26; Isa. 66: 7-13. Psa. 87: 5, 6.

Her apparel. Isa. 52: 1, 2; 61: 10; Rev. 19: 7, 8; 3: 5.

Her purity. S. of Sol. 4: 7; 6: 10; Eph. 5: 25-27.

THE INHABITANTS OF THE CITY.

Isa. 26: 1, 2; Rev. 21: 27; 22: 14.

THOSE WHO ARE EXCLUDED.

Rev. 21: 27; 22: 15.

THE POPULATION.

Rev. 7: 4, 8.

THE DESCRIPTION OF THE CITY.

Its dimensions. Rev. 21: 16. (12,000 furlongs each way, or 1,500 miles.)

It walls. Rev. 21: 12, 17.

This wall is

Fire. Zech. 2: 5.

Salvation. Isa. 26: 1.

Its gates. Rev. 21: 13; Isa. 60: 18; Heb. 13: 15.

Its location. Rev. 21: 10; Mat. 5: 14; Micah 4: 1-4.

Its light. Rev. 21: 11, 23; Isa. 60: 19, 20.

Its river. Rev. 22: 1, 2; Psa. 46: 4.

Spiritual pleasures. Psa. 36: 8.

Salvation. Isa. 12: 3; John 4: 10, 14.

Its business interest are

Working righteousness. Ps. 15: 1-5.

Praising God. Psa. 84: 4; 50: 23.

Preaching the gospel for the salvation of souls. Mark 16: 15, 16; Rom. 1: 16.

Capital-stock. Eph. 3: 8.

The keeper of the city. Psa. 127: 1.

THE CHURCH AN ORGANIZATION.

BY H. M. RIGGLE.

THE NAME OF THIS ORGANIZATION IS "CHURCH OF GOD." Acts 20: 28.

It was named by Christ. Isa. 60: 1, 2; John 17: 6, 11, 12, 26.

It was named as a family, in honor of the Father. Eph. 3: 14, 15; Rev. 3: 12.

It was named as a bride, in honor of the Son—its husband. Isa. 54: 5; Rom. 7: 4.

THE CHURCH OF GOD IS
A divine organization.
Is of heavenly origin. Rev. 21: 2, 9, 10.
It was built by Christ. Mat. 16: 18; Heb. 8: 2.
It was set up by the God of heaven. Dan. 2: 34, 35, 44.
A visible organization.
The light of the world.
As a city set on a hill. Mat. 5: 14.
The church of God is composed of saved men and women, hence visible. 1 Cor. 12: 27; 1: 1, 2.

CHRIST TO THIS ORGANIZATION IS
Its only founder and builder. Mat. 16: 18; Heb. 8: 2.
He forms it in due order.
By tempering it together. 1 Cor. 12: 24, 25.
By framing it together. Eph. 2: 21.
By joining it together. 1 Cor. 1: 10.
By compacting it together. Eph. 4: 16.
By building it together. Eph. 2: 22.
By knitting it together. Col. 2: 2.
He supplies it with organs. 1 Cor. 12: 18, 13; Acts 2: 47.
He appoints proper officers. Eph. 4: 11, 12; 1 Cor. 12: 28.
Elders. Titus 1: 7; Acts 20: 17, 28.
Their ordination by the ministry. Acts 13: 2-4; Titus 1: 4-9.
Deacons. Phil. 1: 1; 1 Tim. 3: 8-13.
He distributes into suitable parts. 1 Cor. 12: 7-11.
Its only foundation. 1 Cor. 3: 11.
Its door of entrance. John 10: 7, 9.
Its only head. Eph. 5: 23; Col. 1: 18; Eph. 4: 15, 16.
Its only source of government through the Spirit. Isa. 9: 6, 7; 1 Cor. 12: 4-11.
Its only law-giver. Isa. 33: 22; Jas. 4: 12.
Christ's ability as a lawmaker. Col. 2: 1-3, 8-10.
The excellency of his law. Psa. 119: 165.

THE DISCIPLINE IS THE NEW TESTAMENT.
The discipline of the church of God is the New Testament, which is a perfect law of government.
2 Tim. 3: 16, 17; Psa. 119: 142; John 1: 17; Gal. 6: 2.
To the ministry.
It teaches the qualifications of a true minister. Luke 24: 49; Acts 1: 8; 2 Tim. 2: 15; Titus 1: 9-11; 2 Cor. 3: 6.
It teaches the character of a true minister. 1 Tim. 3: 1-7; 4: 12; Titus 2: 7, 8.
It teaches the duties of a true minister. Acts 20: 28; 2 Tim. 2: 2; 1 Pet. 5: 1-6; Jas. 5: 14, 15.
It gives the circuit for the ministry. Mat. 28: 19, 20; Mark 16: 15, 16.
It gives instructions as to their ordination. Acts 13: 2-4; Titus 1: 4-9.

It gives instructions how to proceed in case a minister goes astray. Gal. 6: 1; 2 Thes. 3: 15; 2 Tim. 2: 24-26; 1 Tim. 5: 19, 20; 2 Thes. 3: 6.

To the members.

It teaches them their duty to each other. Jas. 4: 11; Col. 3: 16; 1 Pet. 1: 22; 1 Thes. 5: 11, 14, 15.

It teaches them how to proceed in case of trespass, etc. Luke 17: 3-5; Mat. 18: 15-18; Col. 3: 12-14; Eph. 4: 31, 32.

A discipline that contains more than the New Testament is faulty—it contains too much; if less than the New Testament, it is faulty, because it contains too little. Deut. 4: 2; Prov. 30: 5, 6; Rev. 22: 18, 19.

THE RECORD OF THIS ORGANIZATION

Is called "the book of life." Phil. 4: 3.

Is kept in heaven. Luke 10: 20; Heb. 12: 22, 23.

Is kept by the Lord. Psa. 87: 5, 6; Rom. 8: 35-39.

THE CHURCH—LOCAL ASSEMBLIES.

BY H. M. RIGGLE.

TERMED "CHURCHES."

The different local assemblies of saints scattered throughout the world are biblically termed "churches."

Acts 16: 5.

THEY ALL BELONG TO BUT ONE ORGANIZED BODY.

Rom. 12: 4, 5.

THEY ALL HAD THE SAME NAME.

1 Cor. 11: 16; 2 Thes. 1: 4; 1 Thes. 2: 14.

COULD ORDAIN LOCAL ELDERS.

One minister could ordain local elders in the different churches, which could not be, had they been different sects.

Acts 14: 20-23.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1: 5.

COULD TEACH AND GIVE INSTRUCTION.

One minister could teach and give instruction to the different churches, which could not be, had they been different sects.

Teach. 1 Cor. 4: 17.

Instruct. 1 Cor. 7: 17.

Confirm. Acts 15: 40, 41.

Care for. 2 Cor. 11: 28.

SOME OF THE LOCAL ASSEMBLIES SPOKEN OF IN THE NEW TESTAMENT.

Church at Jerusalem. Acts 15: 4.

They were of one accord. Acts 2: 1.

They were of one heart and of one soul. Acts 4: 32.

Churches of the Gentiles. Rom. 16: 4.

Church at Antioch. Acts 13: 1.

Was established through the labors of Barnabas and Paul. Acts 11: 20-26.

Churches in Macedonia. 2 Cor. 8: 1.

Were established through the labors of Paul. Acts 16: 9-40; 17: 1-14.
Were located.
In Philippi. Acts 16: 12-40.
In Thessalonica. Acts 17: 1-4.
In Berea. Acts 17: 10-12.
Belonged to the body of Christ. 1 Thes. 1: 1.
All had the same name. 2 Thes. 1: 4.

Churches at Galatia. 1 Cor. 16: 1.
Were established through the labors of Paul. Acts 13: 51, 52; 14: 1-7.

Church at Corinth. 2 Cor. 1: 1.
Was established through the labors of Paul. Acts 18: 1-11.
Name of the church at Corinth. 1 Cor. 1: 1, 2.

Churches of Judea. Acts 9: 31.
All belong to the same body. Gal. 1: 22; Rom. 12: 4, 5.
All had the same name. 1 Thes. 2: 14.

Churches in Asia. 1 Cor. 16: 19.
The number of them. Rev. 1: 11.
John addressed them all. Rev. 1: 4.
Church at Ephesus. Rev. 2: 1.
Its name. Acts 20: 17, 28.
It was commended. Rev. 2: 1-3, 6.
A fault was found in them. Rev. 2: 4.
The advice given. Rev. 2: 5.
They were cautioned. Rev. 2: 5.
A promise given to them. Rev. 2: 7.

Church at Smyrna. Rev. 2: 8.
It was commended. Rev. 2: 9.
An exhortation was given to it. Rev. 2: 10.
They received a promise. Rev. 2: 10, 11.

Church at Pergamos. Rev. 2: 13.
It was commended. Rev. 2: 12.
A fault was found in them. Rev. 2: 14, 15; 2 Pet. 2: 15.
The advice given. Rev. 2: 16.
They received a promise. Rev. 2: 17.

Church at Thyatira. Rev. 2: 18.
It was commended. Rev. 2: 19.
A fault was found in them. Rev. 2: 20.
Mercy was offered. Rev. 2: 21.
A threat given them. Rev. 2: 22, 23.
They received an exhortation. Rev. 2: 25.
A promise was given to them. Rev. 2: 24, 26-28.

Church at Sardis. Rev. 3: 1.

Were dead as a body. Rev. 3: 1.
A caution was given them. Rev. 3: 2.
The advice given to them. Rev. 3: 3.
They received a threat. Rev. 3: 3.
A promise was given to them. Rev. 3: 4, 5.

Church at Philadelphia. Rev. 3: 7.
They were commended. Rev. 3: 8.
They were cautioned. Rev. 3: 11.
They received good promises. Rev. 3: 9, 10, 12.

Church at Laodicea. Rev. 3: 14.
Were in a sad state. Rev. 3: 15.
They were threatened. Rev. 3: 16.
They were deceived. Rev. 3: 17.
They received good advice. Rev. 3: 18.
Mercy was offered them. Rev. 3: 19.
Promises given to them. Rev. 3: 20, 21.

NO BRANCH CHURCHES.
John 15: 1-5.

NO SISTER CHURCHES.
S. of Sol. 6: 9.

THE CHURCH—ITS ORDINANCES.

BY S. L. SPECK.

Baptism.

WATER BAPTISM COMMANDED.
God's ministers are commanded to baptize. Mat. 28: 19.
Those who repent and believe are commanded to be baptized. Acts 2: 38; 22: 16.

EXAMPLES OF WATER BAPTISM.
Jesus was baptized. Mat. 3: 16.
The three thousand converts on the day of Pentecost. Acts 2: 41.
The Samaritan converts. Acts 8: 12-17.
The eunuch. Acts 8: 35-38.
The apostle Paul. Acts 9: 18.
The household of Cornelius. Acts 10: 44-48.
Lydia of Thyatira. Acts 16: 14, 15.
Crispus and the Corinthians. 1 Cor. 1: 14-16.
The twelve disciples whom Paul found at Ephesus. Acts 19: 1-7.

IN EVERY CASE FAITH AND REPENTANCE MUST PRECEDE WATER BAPTISM.
Faith. Acts 8: 37.
Effect of faith. Acts 10: 43; 1 John 5: 1; Rom. 5: 1.
Repentance. Acts 2: 38.
Effect of repentance. Acts 3: 19.

IN ORDER TO FOLLOW THE ONLY MODE OF WATER BAPTISM, WE MUST
Go where there is much water. John 3: 23.
Go into the water both the preacher and the candidate. Acts 8: 38.
Be buried in baptism. Rom. 6: 4.

BAPTISM MUST NOT BE PERFORMED IN ANY OTHER NAME THAN THE "FATHER, SON, AND HOLY GHOST."
Mat. 28: 19.

THE APOSTOLIC CEREMONY USED IN BAPTISM.
Acts 8: 16; 10: 47, 48; 19: 5.

THE OBJECT OF WATER BAPTISM.
1 Pet. 3: 21.

IN THE APOSTOLIC CHURCH BOTH MEN AND WOMEN WERE BAPTIZED. NO MENTION IS MADE OF INFANTS.
Acts 8: 12.

IN THE EARLY CHURCH SOME WERE BAPTIZED IN WATER.
Before they had received the Holy Ghost. Acts 8: 12-16; 19: 5, 6.
After they had received the Holy Ghost. Acts 10: 44-48.

THIS ORDINANCE IS TO BE ADMINISTERED BY GOD'S MINISTERS UNTIL THE END OF TIME.
Mat. 28: 19, 20.

THE CHURCH—ITS ORDINANCES.

BY H. M. RIGGLE.

Feet-washing. 1 Tim. 5: 9, 10.

GOD'S PEOPLE MUST OBSERVE ALL THINGS THAT JESUS COMMANDED.
Mat. 28: 19, 20.
By keeping God's commandments we prove
That we love God. John 14: 15, 21, 23, 24.
That we are his friends. John 15: 14.
By not keeping God's commandments we prove
That we do not love him. John 14: 24.
That we lie in professing to know him. 1 John 2: 4.

FEET-WASHING IS ONE OF THE "ALL THINGS" THAT JESUS COMMANDED US TO OBSERVE.
John 13: 12-17.
Ought—to owe, be obliged, indebted.
Example of its use. 1 John 2: 6.
Should—denoting obligation, or duty.
Example of its use. 1 John 3: 23.

FEET-WASHING IS AN ORDINANCE OF THE NEW TESTAMENT.
It was instituted by Christ. John 13: 1-5.
It was commanded by him. John 13: 14, 15; Mat. 28: 19, 20.
It was delivered to the churches by the apostles. 1 Cor. 11: 2.
It was demanded by the apostles. 1 Tim. 5: 9, 10.

REASONS WHY IT IS NOT THE OLD JEWISH CUSTOM.
In manner.
In the custom each washed his own feet. Gen. 18: 4; 19: 2.
In the ordinance we wash one another's feet. John 13: 14.
In design.
In the custom they received a literal benefit—cleanliness. Gen. 18: 4.
In the ordinance we receive a spiritual benefit. John 13: 17.
Peter's case.
Although a Jew, he under-

stood not. John 13: 6, 7.

Feet-washing was made a test of fellowship. John 13: 8.

Feet-washing was made a condition upon which widows were counted worthy. 1 Tim. 5: 9, 10.

THE HOUSE OF GOD IS THE CHURCH.

From the foregoing we learn that Christ, its chief cornerstone and foundation, instituted, practised, and commanded feet-washing. The apostles practised, delivered, and demanded it; hence, it constitutes a part of the building, is in the building; and who dare take it out?

THE CHURCH—ITS ORDINANCES.

BY H. M. RIGGLE.

The Lord's Supper.

IN THE ELEVENTH CHAPTER OF FIRST CORINTHIANS WE LEARN

That Paul delivered the ordinances to the churches, and that they kept them. 1 Cor. 11: 2.

That the Lord's Supper was one of the ordinances he delivered. 1 Cor. 11: 23-25.

That the Lord's Supper does not consist in a full meal, but in the bread and wine. 1 Cor. 11: 20-27, 34.

That this ordinance shall be observed till Christ comes. 1 Cor. 11: 26.

THE ORDER IN WHICH IT WAS INSTITUTED.

Two days before the feast of the passover, Satan entered into Judas and he covenanted with the chief priests to betray Christ for thirty pieces of silver. Mat. 26: 1-16; Mark 14: 1-11; Luke 22: 1-6.

On the first day of the feast the disciples came and asked Jesus: "Where wilt thou that we prepare for thee to eat the passover?" Mat. 26: 17; Mark 14: 12; Luke 22: 7-9.

He instructed his disciples, and they prepared the passover. Mat. 26: 18, 19; Mark 14: 13-16; Luke 22: 7-13; John 13: 2.

In the evening, Christ and the twelve apostles sat down to the passover supper. Mat. 26: 20; Mark 14: 17; Luke 22: 14.

Before they ate the passover Christ arose from the table and instituted the ordinance of feet-washing. John 13: 1-17.

After Christ had washed the disciples' feet he sat down again, and they ate the passover. John 13: 12, 21-28.

While they were eating the passover Christ pointed out the betrayer. John 13: 21-26; Mat. 26: 21-25; Mark 14: 18-21; Luke 22: 15, 21-23.

Immediately after receiving the sop Judas went out. John 13: 27-30.

After Judas went out Christ instituted the Communion, or Lord's Supper. Mat.

26: 26-30; Mark 14: 22-26; Luke 22: 19, 20.

CONCLUSION.
Eccl. 12: 13, 14.

THE CHURCH—ITS OFFICERS.

ELDERS.
Acts 20: 17.
They are appointed by God. Acts 20: 28.
The qualifications of an elder are
An enduement of power by the Holy Ghost. Luke 24: 49; Acts 1: 8.
Study the word of God. 2 Tim. 2: 15.
The moral character of an elder. 1 Tim. 3: 1-7; 4: 12; Titus 2: 7, 8; 1: 6, 7.
Duties of an elder.
Feed the church. Acts 20: 28; 1 Pet. 5: 2.
Take the oversight of the local church. 1 Pet. 5: 2.
An example to the flock. 1 Pet. 5: 3.
Pray for the sick. Jas. 5: 14, 15.
Rebuke those who sin. 1 Tim. 5: 20.
Preach the word. 2 Tim. 4: 2.
Exhort. 2 Tim. 4: 2.
Their ordination. Titus 1: 4-9.
Manner of procedure.
Fasting and prayer necessary. Acts 14: 23.
Laying on of hands. Acts 13: 1-3.
God's elders are classified as follows:
Evangelists.
Pastors.
Teachers. Eph. 4: 11.
Object for which they are appointed. Eph. 4: 12, 13.

DEACONS.
Are selected by the church. Acts 6: 1-5.
Are ordained by prayer and laying on of hands. Acts 6: 5, 6.
Qualifications.
An honest report and full of the Holy Ghost. Acts 6: 3.
Of good character. 1 Tim. 3: 8-13.
The duty of a deacon is to take care of the temporal needs of the church. Acts 6: 1-4.

THE CHURCH IN THE GOSPEL DAY.

BY H. M. RIGGLE.

The gospel day is divided into four periods of prophetic time.

This Gospel Dispensation is termed in Scripture "a day." Rom. 13: 12; 2 Cor. 6: 2; Heb. 4: 7.

THE EARLY MORNING OF THE DISPENSATION DAY WAS USHERED IN CLEAR AND BRIGHT.
It was so prophesied. Isa. 60: 1-3; Mal. 4: 2.
The prophecy fulfilled. Luke 1: 78, 79; Mat. 4: 13-16; John 8: 12.
The church of God was a light in the world. Mat. 5: 14; Rev. 12: 1.
The chief characteristics of God's church were
Purity. 2 Cor. 11: 2;

Eph. 5: 25-27; Acts 4: 31.

Unity.

One fold. John 10: 16.

One body. Rom. 12: 4, 5.

One way. Jer. 32: 38, 39.

One heart. Acts 4: 32.

One accord. Acts 2: 1.

One faith. Eph. 4: 5.

One mind. 1 Cor. 1: 10.

One doctrine. 2 Tim. 3: 16, 17.

One baptism. Eph. 4: 5.

One spirit. 1 Cor. 6: 17.

One name. Eph. 3: 14, 15.

One door of entrance. John 10: 7, 9.

One head. Eph. 5: 23.

The church possessed great power. Acts 4: 31-33.

Multitudes were saved. Acts 2: 41, 46, 47; 5: 14.

Wonderful healings and miracles were performed. Acts 5: 12-16.

The morning glory of the church lasted but a little while. Isa. 63: 18.

AN AWFUL NIGHT OF APOSTASY FOLLOWED THE MORNING GLORY OF THE CHURCH.

Joel 2: 2; 2 Thes. 2: 3-12; Mat. 24: 11, 12, 29.

This was fulfilled in the dark, bloody, reign of Papal Rome. Rev. 13: 1-10; 17: 1-6.

THE LONG PAPAL NIGHT WAS TO BE FOLLOWED BY A PERIOD OF TIME WHEN THE LIGHT WOULD NOT BE CLEAR NOR DARK.

Zech. 14: 6, 7; Dan. 12: 7.

This signifies a mixture of light and darkness, truth and error.

During this period, God's people were to be scattered. Ezek. 34: 12.

This was fulfilled during the reign of Protestantism. Rev. 13: 11-18.

IN THE EVENING OF THE GOSPEL DAY THE LIGHT WAS TO BE CLEAR.

Zech. 14: 7, 20.

This is fulfilled in the present holiness reformation. Dan. 12: 10.

The elect, or true saints, are being gathered into one fold. Mat. 24: 30-33; Ezek. 34: 12.

The bride is being prepared for the coming of the Lord. Rev. 19: 7-9.

There will be no more apostasy of the church. Isa. 60: 18-22.

THE CHURCH—A FLOCK.

BY H. M. RIGGLE.

GOD'S PEOPLE ARE TERMED "SHEEP."

Ezek. 34: 31; Mat. 10: 16; John 10: 26-28.

THREE CONDITIONS OF GOD'S FLOCK.

In the morning of the Christian era.

One fold. John 10: 16.

One door of entrance. John 10: 7, 9.

One name. Acts 20: 28.

A warning to the flock.

Acts 20: 29, 30; Mat. 7: 15.

During the great apostasy.

Flock scattered. Jer. 50: 6.

By bringing in division. Rom. 16: 17, 18.

By making sects. 2 Pet. 2: 1-3.

Condition of God's flock while scattered. John 10: 12; Isa. 56: 10-12; Ezek. 34: 1-10.

In the evening of the Christian era.

Flock gathered. Ezek. 34: 11-16, 26.

Instruments used. Mat. 24: 31-33.

How effected. 2 Cor. 6: 14-18; John 10: 3-5, 14; 10: 26-29.

Their happy state. Psa. 23: 1-4.

Their shepherds feed them. Jer. 23: 4; 3: 14, 15.

FINAL SEPARATION.

Mat. 25: 31-34, 41, 46.

THE CHURCH—A MOUNTAIN.

BY H. M. RIGGLE.

IN THE MORNING OF THE CHRISTIAN ERA.

A prophecy. Micah 4: 1-3; Dan. 2: 34, 35.

The prophecy fulfilled. Rev. 21: 9, 10; Mat. 5: 14; Heb. 12: 22, 23; Gal. 4: 26.

THE APOSTASY.

False shepherds have led God's people astray on the mountains of sectism. Jer. 50: 6.

They were scattered. Ezek. 34: 5, 6.

No salvation in the mountains of Babylon. Jer. 8: 23.

The sad condition of God's people. Psa. 137: 1-4.

IN THE EVENING OF THE CHRISTIAN ERA.

God is now threshing the mountains of Babylon to get the wheat—true people of God—out. Isa. 41: 14-16; Micah 4: 11-13; Jer. 51: 33, 45; Mat. 3: 12; Amos 9: 9.

God is filling Zion with the "finest of the wheat." Psa. 147: 12-14.

The redeemed are returning to Zion. Isa. 35: 8-10.

God's ministers are blowing the trumpet of truth in Zion. Isa. 18: 3; Joel 2: 1.

God's messengers are searching out every honest soul. Jer. 16: 16.

True holiness is only found in Zion. Obad. 16, 17.

The glories of God's church redeemed in this evening time. Joel 3: 16-18; Micah 4: 5-7; Rev. 14: 1-5.

A warning to the bitter opposers in sectism. Isa. 29: 8-10.

THE CHURCH—IN PROPHECY AND REVELATION.

BY H. M. RIGGLE.

THE MORNING LIGHT AGE.

A stone cut out. Dan. 2: 34, 35.

An everlasting kingdom. Dan. 2: 44.

The church was built by

Christ. Mat. 16: 18; Acts 2: 47.

According to the voice of ancient history the church retained its unity and purity until about 270 A. D.

THE PAPAL AGE.

Was foretold

As a little horn reigning. Dan. 7: 8, 20, 21.

It changed times and laws. Dan. 7: 24, 25.

It took away the daily sacrifice. Heb. 13: 15, 16.

As a time when the man of sin would reign. 2 Thes. 2: 3-7.

As a beast. Rev. 13: 1-10.

As a great wilderness. Rev. 12: 6, 14.

As a corrupt woman. Rev. 17: 1-4, 6.

Its duration.

A time, times and a half time. Dan. 7: 25; 12: 7; Rev. 12: 14.

A time, times, and a half a time—3½ times. A time signifies a year. Dan. 4: 23, 25. 3½ years—42 mo. 42 mo., 30 days to the month—1,260 days.

Forty-two months. Rev. 13: 5; 11: 2.

42 months, 30 days to the month—1,260 days.

Twelve hundred and sixty days. Rev. 11: 3; 12: 6.

Twelve hundred and sixty days, counting each day for a year (Num. 14: 34; Ezek. 4: 6.)—1,260 years—time from 270 A. D. to 1530 A. D.

THE PROTESTANT AGE.

Was foretold

As a day not clear nor dark. Zech. 14: 6, 7.

As a dark and cloudy day. Ezek. 34: 12.

As a time when the second beast would reign. Rev. 13: 11-18.

The Protestant sects are the harlot daughters of their mother—Rome. Rev. 17: 5.

Each Protestant sect is but an image of the Papal beast. Rev. 13: 14, 15.

Protestantism has scattered the holy people. Dan. 12: 7.

THE EVENING LIGHT AGE—

1880 A. D. Zech. 14: 7.

It includes

The fall of sect Babylon, and the gathering out of the people of God. Rev. 18: 1-8; 2 Cor. 6: 14-18; Ezek. 34: 11, 12.

The purification and redemption of the church. Dan. 12: 9, 10; Isa. 1: 24-27.

IN THE LAST DAY.

The antichrist sect religion will be cast down to hell. Rev. 20: 10; 19: 20.

The church will be caught up to heaven and be ever with the Lord. 1 Thes. 4: 16, 17.

THE CHURCH—GOD'S SANCTUARY.

DAN. 8: 13, 14.

BY H. M. RIGGLE.

THE CHURCH IS GOD'S SANCTUARY.

The type.

The Jewish tabernacle pitched by Moses in the wilderness was God's sanctuary at that time.

Ex. 25: 8, 9; Heb. 9: 1, 2.

Description of the tabernacle. Heb. 9: 1-8.

Brazen altar. Ex. 27: 1, 2.

Location. Ex. 40: 29.

What made for. Ex. 29: 36-42.

The laver. Ex. 30: 18.

Location. Ex. 40: 7.

What made for. Ex. 30: 18-21.

First vail. Ex. 36: 35-37.

Furniture of the holy place. Ex. 25: 23, 30-32.

Location of each part. Ex. 40: 22-25.

Golden altar. Ex. 30: 1-4.

Location. Ex. 40: 26.

What made for. Ex. 30: 6-8.

Second vail. Ex. 26: 31-33.

Furniture of the most holy place. Ex. 25: 10, 11, 18-22; Num. 17: 1-8.

After the children of Israel had possession of Canaan, a house was built at Jerusalem by Solomon, after the pattern of the tabernacle, and this was God's dwelling-place and sanctuary. 1 Kings 5th to 9th chap.

The Antitype.

The Jewish sanctuary was a type or "figure" of the church of God, which is the true sanctuary of this dispensation. Heb. 9: 8-14; 8: 2; Rev. 21: 3.

The twofold service of the Jewish sanctuary was typical of Christ's twofold salvation. Heb. 10: 19-22; 2 Cor. 3: 18; John 1: 16; Rom. 5: 1-5; Acts 20: 32.

The Jewish sanctuary was God's house and dwelling-place on earth, under the law. The church is now his everlasting habitation; hence, his sanctuary. Eph. 2: 19-22; 2 Cor. 6: 16; John 14: 23; 1 John 4: 13.

The Jewish sanctuary was the place wherein the Jewish people offered their sacrifices and worshiped God. The same is now fulfilled in the church of God. 1 Pet. 2: 5.

ITS DEFILEMENT.

Was effected by false priests —preachers. Zeph. 3: 1-4.

Came early in the Christian era. Isa. 63: 18, 19; 2 Thes. 2: 7.

Was effected

During the reign of Papal Rome. Rev. 13: 1-8.

During the reign of Protestant sectism. 2 Pet. 2: 1-3.

During the entire apostasy of the church. Dan. 11: 31; Psa. 74: 2-7; Ezek. 23: 38, 39; Rev. 18: 1-8; Isa. 1: 21-23.

The same power that trod down and defiled the sanctuary took away the daily sacrifice. Dan. 11: 31.

The daily sacrifice. 1 Pet.

2: 9, 5; Heb. 13: 15, 16; Psa. 35: 28; 34: 1.

With the defiled and down-trodden condition of the sanctuary stands associated the "abomination of desolation" or "transgression of desolation." Dan. 11: 31.

Jesus associates it with the destruction of the temple at Jerusalem. Mat. 24: 15, 16; Mark 13: 14; Luke 21: 20, 21.

Explanation.—The temple at Jerusalem and the church of God sustain the close relation of type and antitype. The Roman army came and set up their ensign on the sacred ground of the temple, and that was the sign of the foreign power which took command of the city, where only God should reign. This standard and foreign power it represented, resembles in several features, the institution of sect government, a foreign and human rule set up in the spiritual house of God; and, in fact, constituted a type of the same. As the Romans invaded Jerusalem and demanded subjection from their subjects, so sect power usurps sway over the spiritual city and temple of God, and demands loyalty to its creeds, even at the expense of loyalty to God. So it should be understood that man-created churchism is an abomination that maketh desolate, just as the Roman standards were when worshiped by the Romans. The detestable thing was present at the destruction of Jerusalem in A. D. 70, and was brought in and set up in "the greater and more perfect tabernacle, which the Lord pitched" in the form of Romanism and Protestantism.

ITS CLEANSING

Is effected in the present holiness reformation. Dan. 12: 7, 8, 10.

Restores a pure church. Isa. 1: 24-27; 4: 3-5.

Prepares the church for Christ's coming. Rev. 19: 6-8.

SPIRITUALITY OF THE CHURCH.

BY ALVIN J. ELLISON.

GOD'S CHURCH IS SPIRITUAL. 1 Pet. 2: 3-5; Heb. 3: 6.

Its understanding is spiritual. Col. 1: 9; Eph. 1: 17.

Its leadings are spiritual. Rom. 8: 14; Gal. 5: 18. Examples. Acts 8: 26-29; 10: 17-20.

Its walk is spiritual. Gal. 5: 25; Rom. 8: 1, 5, 9.

Its worship is spiritual. John 4: 23, 24; Eph. 6: 18; 5: 19.

Its preaching is spiritual. Acts 2: 4; 6: 10; 1 Cor. 2: 4.

Its sacrifices are spiritual. 1 Pet. 2: 5.

ITS STANDARD OF SPIRITUALITY. Eph. 5: 18; John 7: 37-39; 1 Thes. 5: 19.

A CAUTION GIVEN. 1 John 4: 1-6.

THE GATHERING OF GOD'S PEOPLE.

BY S. L. SPECK.

GOD'S PEOPLE WERE SCATTERED.
- During the apostasy. Ezek. 34: 11, 12.
- By false shepherds. Jer. 23: 1, 2; 50: 6.
- Their treatment while scattered. Ezek. 34: 1-8; Isa. 56: 9-11; Micah 3: 5, 9-11; Isa. 52: 5.

GOD'S PROMISE TO GATHER THEM.
- Ezek. 34: 10-12.
- The plane to which God will gather them. Jer. 3: 14, 15; Heb. 12: 22, 23; Isa. 35: 8-10.

THE MANNER IN WHICH GOD WILL PROCEED TO GATHER HIS PEOPLE.
- Jer. 16: 16; Mat. 24: 31-33.

THE MANNER OF THEIR PREACHING.
- Fear God and worship him. Rev. 14: 6, 7.
- Babylon is fallen. Rev. 14: 8.
- Come out of Babylon (sectism). Rev. 18: 1-5.
- They lift up Christ. John 12: 32, 26.
- Result. Rev. 14: 1.

IT FOLLOWS THAT WHEN THE PEOPLE OF GOD ARE GATHERED
- His ministers will see eye to eye. Isa. 52: 8.
- All God's people will speak the same thing. 1 Cor. 1: 10; Rom. 15: 6.
- There will be no sectarian divisions among them. 1 Cor. 12: 18, 25, 26.
- They will all be united under one head—Christ. Hos. 1: 11; Eph. 1: 10; Col. 1: 18; Eph. 4: 11-14; John 17: 20-23.
- All of God's people will strive together to promote the gospel. Phil. 1: 27.
- They will be able to discern between true and false professors. Mal. 3: 18.

THE VALLEY OF DRY BONES.

EZEK. 37: 1.

BY D. O. TEASLEY.

THEY ARE DECLARED TO BE
- The house of Israel in their backslidden state—a type of the church in her apostasy. Ezek. 37: 11.
- Very dry—void of salvation. Ezek. 37: 2.
- Slain—condemned. Ezek. 37: 9.
  - The manner in which they were slain. Isa. 66: 16; Rev. 19: 15.
  - Why were they slain? 2 Chr. 28: 6; 2 Thes. 2: 10-12; Ezek. 18: 4.

THE PROPHET WAS TOLD TO PROPHESY (PREACH) UNTO THEM.
- Ezek. 37: 4.

GOD CAUSED THEM
- To come forth from the grave—state of death. Ezek. 37: 7, 8, 12, 13; Eph. 2: 1; Col. 2: 13; John 5: 24, 25.
- To receive breath—the Holy Spirit. Ezek. 37: 8, 9, 14; Acts 2: 17, 18; Rom. 15: 16.

THEY ARE TERMED JUDAH AND

ISRAEL—DIVIDED CHRISTIANITY.
Ezek. 37: 16.

GOD WILL
Take them from among the heathen—sinful sect Babylon. Ezek. 37: 21; Rev. 18: 2-5; 2 Cor. 6: 14-17.
Join them together. Ezek. 37: 17; Jer. 50: 4-6; 1 Cor. 1: 10.
Make them one. Ezek. 37: 19; John 10: 16; 17: 21-23.
Give them one King—head. Ezek. 37: 22; Isa. 33: 22; Eph. 1: 20-22.

THEY SHALL NOT DEFILE THEMSELVES—SHALL NOT SIN.
Ezek. 37: 23; Rev. 3: 4; Isa. 60: 21.

THE HEATHEN — SINNERS — SHALL KNOW IT.
Ezek. 37: 28; Mat. 5: 14, 15.

SECTS.

BY S. L. SPECK.

SECTS WERE FORETOLD IN PROPHECY.
Dan. 7: 8, 20-26; 2 Thes. 2: 1-8; Rev. 13: 1-8, 11-18.

SECTS IN PROPHECY ARE COMPARED
To a snare—a trap to catch men. Jer. 5: 26.
To a cage of birds. Jer. 5: 27; Rev. 18: 2.
To a net. Hab. 1: 14-17.
To prison houses. Isa. 42: 22.
To broken cisterns. Jer. 2: 12, 13.
To harlots. Hos. 2: 5; Rev. 17: 5.

SECTISM FULFILLED IN THE CHRISTIAN ERA.
The Sadducees. Acts 5: 17.
The Pharisees. Acts 15: 5.
Romanism. Rev. 13: 1-8; 17: 1-6.
Protestantism. Rev. 13: 11-18.

THE EVIL EFFECTS OF SECTISM.
It scatters the people of God. Ezek. 34: 12; Jer. 50: 6; Dan. 12: 7.
It yokes God's people with unbelievers. Jer. 5: 26; 2 Cor. 6: 14.
It turns the people from the truth. 2 Tim. 4: 1-4.
It makes merchandise of God's people. 2 Pet. 2: 3; Isa. 56: 9-11; Micah 3: 5, 9-11.
It causes persecution against the people of God.
By the Sadducees. Acts 5: 17, 18.
By the Pharisees. Gal. 1: 13.
By Romanism. Rev. 17: 6; 18: 24; Dan. 7: 25.
By Protestantism. 2 Pet. 2: 2.

GOD'S JUDGMENTS AGAINST SECTISM.
1 Cor. 1: 10-13; 3: 3, 4; 12: 25; Gal. 5: 19-21; 2 Pet. 2: 1-3.

GOD IS CALLING HIS PEOPLE OUT OF SECTISM.
2 Cor. 6: 14-18; 2 Tim. 3: 1-5; Rev. 18: 1-5; Isa. 52: 1-4.

SEED TIME.

BY H. M. RIGGLE.

God's ministers are represented as sowers going through this world bearing precious seed.

THE SOWERS.
Psa. 126: 5, 6.

THE SEED
Is the word of God. Luke 8: 11; Mark 4: 14.

INSTRUCTION TO THE SOWER.
He should sow in tears. Psa. 126: 5.
Should not regard the wind. Eccl. 11: 4.
Should sow plentifully. 2 Cor. 9: 6.
Should sow in righteousness. Hos. 10: 12; Prov. 11: 18.
Should sow in all hearts. Mark. 4: 3-20.
Should sow beside all waters. Isa. 32: 20.
Should sow all through life's journey. Eccl. 11: 6.

INSTRUCTION TO THE HEARER.
Receive the seed in an honest heart. Luke 8: 15.
Receive the seed in meekness. Jas. 1: 21.
Break up the fallow ground of the heart. Hos. 10: 12.

PROMISE TO THE SOWER.
They shall reap in joy. Psa. 126: 5, 6.
They shall receive a reward. Prov. 11: 18.

PROMISE TO THE HEARER.
If you receive the seed it will effect a new birth. 1 Pet. 1: 22, 23.
The seed within will keep you from sin. 1 John 3: 9.

SOME SOW
Discord. Hag. 1: 6; Prov. 6: 19.
Wickedness. Job 4: 8; Prov. 22: 8.

CONCLUSION.
Gal. 6: 7-9.

HARVEST TIME.

BY H. M. RIGGLE.

THE PARABLE OF THE WHEAT AND THE TARES.
Mat. 13: 24-30.

The parable was intended to teach a prophetic history of the church.

The interpretation of the parable is as follows:

The field is the world. Mat. 13: 38.

Christ sowed "good seed" in this field, and the good seed are "the children of the kingdom"—his church. Mat. 13: 37, 38; 16: 18.

While "men slept"—departed from the apostolic faith and drifted from spiritual life and holiness — an enemy (the devil) sowed tares—planted in the earth an apostate church—sectism. Mat. 13: 25, 39.

During the reign of sectism God's people have been unequally yoked together with unbelievers, and in a sense have "grown together." 2 Cor. 6: 14-18.

The harvest or separating of the wheat from the tares was to take place "in the end of the world," just before Christ's coming. The angels (from angellos) are God's holy ministers. Mat. 13: 39-41; 24: 30-34; Joel 3: 13, 14.

The harvest-time is here.

God is sending forth his messengers, and with the sickle of truth (Heb. 4: 12) the harvest is being reaped. The tares, sectarian institutions, and false professors, who are the "children of the wicked one," are being bound for the eternal burnings; while the pure wheat, God's people, are being gathered out of sectism into "his barn." —Zion.

Tares separated. Jer. 15: 19; Mal. 3: 17, 18; Rev. 18: 1-4.

Tares bound. Mat. 18: 18; Psa. 149: 3-9.

The wheat gathered. Mat. 13: 30; Psa. 147: 12-14.

THE FIELD IS THE WORLD.

This parable also teaches that the field is the world. In this field the good and bad will grow together until Christ comes, when an eternal separation will take place.

Mat. 25: 31-46.

CONCLUSION.

John 4: 35-38.

GLEANING TIME.

BY H. M. RIGGLE.

IN THE EVENING TIME.

We are in the evening of time, and God is gleaning out the few honest souls that are scattered throughout his great harvest-field. The remnant of the Gentile world is now being gleaned.

Isa. 17: 6; 24: 13.

This remnant is scattered in sect Babylon. Ezek. 34: 1-16; Rev. 18: 1-4.

Christ gleans out this remnant through his ministers. Mat. 24: 30-33; Jer. 16: 16.

He will thoroughly glean out every honest soul. Jer. 6: 9.

This remnant returns to the mighty God. Isa. 10: 16-25, 27.

This remnant comes to Zion on the highway of holiness. Isa. 11: 16; 35: 8-10.

This remnant shall be fruitful. Isa. 37: 31; Jer. 23: 3, 4.

This remnant shall be holy. Zeph. 3: 12, 13.

This remnant shall be gathered into perfect unity and shall increase to a great multitude. Micah 2: 12; 4: 6, 7.

CONCLUSION.

Micah 5: 7, 8; Joel 2: 32.

THRESHING TIME.

BY H. M. RIGGLE.

THE WORD OF GOD CLEARLY REPRESENTS

God's church as a great mountain. Dan. 2: 34, 35; Micah 4: 1, 2; Obad. 17; Mat. 5: 14; Heb. 12: 22, 23.

Sect Babylon as many mountains and hills, upon which God's people have been scattered. Jer. 50: 6; Ezek. 34: 5, 6, 11, 12; Jer. 3: 23; 16: 16.

THE TIME HAS COME WHEN GOD IS THRESHING THE MOUNTAINS OF BABYLON.
Jer. 51: 33; Isa. 41: 14-16; Micah 4: 11-13; Jer. 51: 2.

THRESHING INSTRUMENTS.
God's threshing instruments are his sanctified ministers, who are filled with eternal truth.
Isa. 41: 14-16; 13: 3-9; Jer. 51: 19, 20.

THE OBJECT OF THRESHING BABYLON.
To get out the wheat—God's people. Jer. 51: 6, 45; Rev. 18: 1-8.
To make her a desolation. Jer. 51: 51-53, 55-58.

THE DOLEFUL CONDITION OF SECT BABYLON.
Rev. 18: 2; Isa. 13: 21, 22; 33: 2-8, 11-15.

GOD IS FILLING ZION WITH THE FINEST OF THE WHEAT.
Psa. 147: 12-14.

Note. Jer. 51 refers to literal Babylon, but it was a type of spiritual Babylon; hence, much truth applicable now.

REPENTANCE.

MARK 1: 14, 15.

BY S. L. SPECK.

WHOM DID JESUS CALL TO REPENTANCE?
Mat. 9: 13.

WHY DID HE CALL SINNERS TO REPENTANCE?
That they might be saved. Acts 3: 19.
That they might be clear in the day of judgment. Acts 17: 30, 31.
That they perish not. Luke 13: 1-5.

REPENTANCE INCLUDES
Sorrow for sin. 2 Cor. 7: 9, 10; Psa. 51: 17.
Confession of sins. Dan. 9: 18-20; 1 John 1: 9.
Examples of confession. Luke 15: 21; 18: 13.
Forsaking sinful ways. Isa. 55: 7; Jonah 3: 8; Prov. 28: 13.
Separate from evil associates. 2 Cor. 6: 14-18.
A forgiving spirit. Mat. 18: 35; 6: 14, 15.
Restitution for all wrongs done to our fellow men, to the extent of our ability and opportunity. Ezek. 33: 15; Luke 19: 8.

JUSTIFICATION.

BY EMMA TUFFORD.

WE RECEIVE IN JUSTIFICATION
The remission of sins. Acts 10: 42, 43; 26: 18; Rom. 3: 25.
Absolution from guilt. John 8: 32, 36; Luke 4: 18; Rom. 8: 1.

JUSTIFICATION INCLUDES
Conversion. Acts 3: 19; 26: 18; Col. 1: 13.
Regeneration. Titus 3: 5; John 3: 3; 1: 13; 2 Cor. 5: 17; 1 Pet. 1: 23.
Adoption into God's family. Rom. 8: 14-17; John 1: 12; Gal. 4: 4-6; Eph. 1: 5; 1 John 3: 1.

WE ATTAIN TO JUSTIFICATION
Not by the deeds of the law. Gal. 5: 4; 2: 16; Rom. 3: 20.

Not by our own works. Titus 3: 5.
But by an act of God's free grace. Eph. 2: 8; Rom. 5: 18; Titus 3: 7; Rom. 3: 24.

GOD'S FREE GRACE IS BESTOWED UPON US THROUGH THE ATONEMENT OF CHRIST.
Rom. 5: 9; 3: 25; Eph. 2: 13; 1 Pet. 1: 18, 19; Rev. 1: 5.

THE REQUISITES OF JUSTIFICATION ARE
Repentance. Luke 24: 46, 47; 2 Cor. 7: 10.
Faith. Rom. 5: 1; 3: 28; 4: 5; Eph. 2: 8; Gal. 2: 16.

WE FORFEIT JUSTIFICATION BY COMMITTING SIN.
1 John 3: 8-10; Gal. 2: 17, 18.

THE EXTENT OF JUSTIFICATION.
Acts 13: 38, 39.

OUR ATTITUDE TOWARD GOD IN A JUSTIFIED STATE.
We have peace with God. Rom. 5: 1.
Need no repentance. Luke 15: 7.

SIN NOT.

BY S. L. SPECK.

DEFINITION OF SIN.
I John 3: 4; Jas. 4: 17.

GOD'S PEOPLE DO LIVE WITHOUT VIOLATING GOD'S LAW.
Ezek. 36: 27; Heb. 10: 16-18; Isa. 26: 2.

GOD'S PEOPLE DO LIVE IN PERFECT OBEDIENCE TO GOD'S LAW.
1 Pet. 1: 2; Rev. 22: 14.

GOD'S PEOPLE ARE COMMANDED TO SIN NOT.
Old Testament proof.
David. Psa. 4: 4.
Ezekiel. Ezek. 3: 21.
New Testament.
Jesus. John 5: 14; 8: 11.
Paul. 1 Cor. 15: 34; 2 Cor. 13: 7; 2 Tim. 2: 19.
John. 1 John 2: 1.

GOD'S PEOPLE ARE COMMANDED TO LIVE RIGHTEOUSLY.
Zecharias. Luke 1: 74, 75.
Paul. Titus 2: 11, 12.
Peter. 2 Pet. 3: 11, 14.

EFFECTS OF SINNING AGAINST GOD.
It produces spiritual death. Ezek. 18: 4.
It separates from God. Isa. 59: 1, 2.
It brings reproach. Prov. 14: 34.
It withholds good things. Jer. 5: 25.
Will shut heaven against those who sin. John 8: 21.
Brings into bondage. John 8: 34; Rom. 6: 16-21.
It identifies us as being of the devil. 1 John 3: 8.

GOD'S PEOPLE DO NOT COMMIT SIN.
Ezek. 3: 21; 1 John 3: 9; 5: 18.

THE FINAL END
Of the righteous. Rom. 6: 22, 23; Mat. 25: 30-34; Psa. 37: 37.
Of the sinner. Rom. 6: 20, 21; Mat. 25: 41-46; Psa. 9: 17.

CONCLUSION.
Num. 23: 10.

PRIDE.

PSA. 138: 6.

BY C. W. NAYLOR.

IT IS AN ABOMINATION TO GOD.
Prov. 16: 5.

Because it is
Iniquity. Ezek. 16: 49.
Sin. Prov. 21: 4.
Evil. Prov. 8: 13.
Of the world. 1 John 2: 15, 16.
It puffs up. 1 Tim. 3: 6.
It is the source of contention. Prov. 13: 10; 28: 25.

THE SEAT OF PRIDE IS THE HEART.
Mark 7: 21-24.

WE ARE COMMANDED NOT TO BE PROUD.
Jer. 13: 15.

GOD RESISTETH THE PROUD.
1 Pet. 5: 5; Luke 14: 11.

THE FOLLOWING ARE THE SIGNS OF A PROUD HEART:
A haughty spirit. Jer. 48: 29; Prov. 16: 18.
Respect of persons. Jas. 2: 1-9.
An unwillingness to accept truth and a love of argument. 1 Tim. 6: 3-5.
Superfluity in dress.
Adorning our person with gold, etc. 1 Tim. 2: 9; 1 Pet. 3: 1-5.
The Bible model of dress.
Modest apparel. 1 Tim. 2: 9. Compare Isa. 3: 16-24. LXX.
An inward desire to receive honor. John 5: 44.

THE EVIL EFFECTS OF PRIDE.
It deceives. Obad. 1: 3.
It brings to shame. Prov. 11: 2.
It leads to destruction. Prov. 16: 18.

CHRISTIAN TRIALS.

DAN. 12: 10.

BY S. L. SPECK.

HOW CHRISTIANS ARE TRIED.
As gold is tried. Zech. 13: 8, 9.
As by fire. 1 Pet. 4: 12; 1: 7; Rev. 3: 18.
By persecution. 2 Tim. 3: 12.

THE SOURCE FROM WHICH PERSECUTIONS COME.
John 15: 18.

REASONS WHY THE WORLD PERSECUTES GOD'S PEOPLE.
Because they follow Christ. Mark 13: 13; John 15: 19, 20.
Because they testify of him. Rev. 1: 9.
Because they are not of the world. John 15: 19; 17: 14, 16.
Because they do not as the world does. 1 Pet. 4: 3, 4.
Because they live godly. 2 Tim. 3: 12.

THE CHRISTIANS' DUTY IN TIME OF TRIALS.
Pray for and bless those who persecute them. Mat. 5: 44.
Rejoice and be glad. Luke 6: 22, 23.
Commit the keeping of themselves to God. 1 Pet. 4: 19.

TRIALS PROVE A BLESSING TO THOSE WHO ARE EXERCISED THEREBY.
Rom. 5: 3-5; 1 Pet. 1: 6, 7; 2 Cor. 4: 17; Rom. 8: 28.

TRIALS ARE PROOFS OF OUR SALVATION.
Phil. 1: 28.

WORLDLY AMUSEMENTS AND REVELINGS.

BY H. M. RIGGLE.

WORLDLY AMUSEMENTS AND REVELINGS

Are not of God. 1 John 2: 15, 16.

Belong to the works of the flesh. Gal. 5: 19-21.

Are transitory. Job 21: 12, 13; Heb. 11: 24-26.

Choke out the word of God. Luke 8: 14.

When indulged in by professed Christians, under the cloak of religion, form a part of idolatrous worship. 1 Cor. 10: 7.

Lead to rejection of God. Job 21: 11-15.

Are likely to lead to greater evils. Mat. 14: 6-8.

Are denounced by God. Isa. 5: 11, 12.

INDULGENCE IN WORLDLY PLEASURES AND AMUSEMENTS.

Is characteristic of the unsaved. Eph. 4: 17-20; 2 Tim. 3: 4, 5; Titus 3: 3; 1 Pet. 4: 3.

Is a proof of spiritual death. 1 Tim. 5: 6.

MISCELLANEOUS POINTS.

It is wisdom to abstain. Eccl. 7: 2, 3.

Worldly amusements and pleasures were shunned by the primitive saints. 1 Pet. 4: 3.

Abstinence from these things seems strange to the wicked. 1 Pet. 4: 4.

Indulgence in these things will bar men out of the kingdom of heaven. Gal. 5: 21.

Punishment awaits all who indulge in them. Eccl. 11: 9; 2 Pet. 2: 13, 17.

THE ELEMENTS AND DURATION OF SALVATION.

ISA. 51: 6.

BY B. E. WARREN.

THE EVERLASTING GOD IS THE AUTHOR OF SALVATION.

Psa. 90: 2; Heb. 5: 9.

SALVATION IS TERMED

Everlasting salvation. Isa. 45: 17.

Everlasting life. John 5: 24.

Everlasting love. Jer. 31: 3.

Everlasting joy. Isa. 61: 7.

Everlasting peace. Isa. 9: 7; 32: 17.

Everlasting light. Isa. 60: 18, 19.

Everlasting pleasure. Psa. 16: 11.

Everlasting consolation. 2 Thes. 2: 16.

Everlasting assurance. Isa. 32: 17.

Everlasting righteousness. Psa. 119: 142.

Everlasting kingdom. Dan. 4: 3; 7: 27.

Everlasting foundation. Prov. 10: 25.

Everlasting gospel. Rev. 14: 6.

Everlasting name. Isa. 56: 5.

Everlasting strength. Isa. 26: 4.

Everlasting way. Psa. 139: 24.

CONCLUSION.
1 Cor. 3: 20-22.

BLESSING AND CURSING.

DEUT. 11: 26-28.

BY B. E. WARREN.

BLESSING IS FOR THE RIGHTEOUS.

The righteous are
- All who do righteousness. 1 John 3: 7.
- All who are free from sin. Rom. 6: 18.
- All whose sins are covered. Rom. 4: 7, 8; Psa. 32: 1, 2.

The righteous will be
- Blessed everywhere. Deut. 28: 1-14.
- Blessed in hope. Titus 2: 13.
- Blessed in keeping God's commandments. Rev. 22: 7, 14; Jas. 1: 22-25.
- Blessed in almsgiving. Acts 20: 35.
- Blessed in the first resurrection. Rev. 20: 6.
- Blessed in the hour of death. Rev. 14: 13.
- Blessed eternally. Mat. 25: 34.

Through whom do these blessings come?
- Through Christ. Gal. 3: 8, 14.
- Through the ministry. Rom. 15: 29.

What must we do to inherit these blessings? Mal. 3: 10.

The effect of God's blessing upon the soul. Prov. 10: 22.

CURSING FOR THE WICKED.

The wicked are
- Those who do wickedly. Dan. 12: 10.
- The guilty. Rom. 3: 19.
- Those who are in the gall of bitterness. Acts 8: 21-23.
- Cursed everywhere. Deut. 28: 15-20.
- Cursed children. 2 Pet. 2: 14.

GOD WILL CURSE
- The deceitful. Jer. 48: 10.
- The deceiver. Mal. 1: 14.
- The wicked eternally in the last day. Mat. 25: 46; Prov. 1: 20-33.

TWO SPIRITS.

1 JOHN 4: 6.

BY S. L. SPECK.

THE SPIRIT OF TRUTH.
- The Spirit of truth is the Holy Ghost. John 14: 16, 17, 26.
- He is given to the obedient. Acts 5: 32.
- He dwells in the people of God. John 14: 15-17; 1 Cor. 3: 16, 17; 6: 19.
- He guides them into the truth. John 16: 13.
- He is their teacher. John 14: 26; 1 John 2: 27.
- He witnesses to their sanctification. Heb. 10: 14, 15.
- He imparts gifts to the church. 1 Cor. 12: 8-11.
- He is known by the fruit he produces. Gal. 5: 22, 23.

THE SPIRIT OF ERROR.
- The spirit of error is the spirit of antichrist. 1 John 4: 3; 2: 18.
- He dwells in the disobedient. Eph. 2: 2.

He guides contrary to the truth. 2 Tim. 4: 1-4.
Those who possess him do not want to hear the whole truth. Isa. 30: 9, 10.
The results of wilfully rejecting the truth. 2 Thes. 2: 9-12; Jer. 51: 38, 39; Isa. 29: 8-10.
He is known by his fruit. Gal. 5: 17-21; Rom. 16: 17, 18; 2 Pet. 2: 1-3.

THE KINGDOM OF GOD.

LUKE 22: 29.

BY S. L. SPECK.

RESPECTING THIS KINGDOM.
It was prophesied of. Dan. 2: 44.
Jesus instructed his disciples
To pray for it to come. Mat. 6: 10.
To go and preach it at hand. Mat. 10: 7.
It is not of the world. John 18: 36.
It is not a literal kingdom. John 19: 36, 37.
It would come with power. Mark 9: 1.

THE DEFINITION OF THE WORD "KINGDOM."
Rom. 14: 17.
THE LOCATION OF THIS KINGDOM.
Luke 17: 20, 21; 1 Cor. 6: 19; John 14: 17.
BOTH DANIEL'S AND CHRIST'S PROPHECIES WERE FULFILLED ON THE DAY OF PENTECOST.
Acts 2: 1-4.
THE SAINTS OF GOD SHALL POSSESS THE KINGDOM.
Dan. 7: 18, 22, 27.
WE ARE NOW MADE KINGS BY PROCESS OF SALVATION.
Rev. 1: 5.
WE SHALL REIGN NOW ON THE EARTH.
Rev. 5: 10.
THIS IS A SPIRITUAL REIGN.
Rom. 5: 17.
CONCLUSION.
Luke 12: 32.

THE KINGDOM OF GOD.

BY H. M. RIGGLE.

THE KINGDOM OF GOD HAS ALREADY BEEN SET UP.

There are at least five essentials to the establishment and existence of a kingdom, and all these essentials we now have in this dispensation of grace; hence, the kingdom of God has already been set up.

THESE ESSENTIALS ARE
A king as the ruling head.
Christ is now king. John 18: 36, 37; Mark 11: 9, 10; Luke 19: 37, 38; John 12: 12, 13; Mat. 21: 4, 5; John 1: 49; Isa. 33: 22; 1 Tim. 6: 15, 16; Rev. 1: 5; Heb. 2: 9.
Christ is now head. Eph. 2: 20-22; Col. 1: 18.
A throne from which the king issues his decrees.
Christ now sits upon a throne. Heb. 1: 8.
Christ's throne is termed
A throne of grace. Heb. 4: 16.
A throne of holiness. Psa. 47: 8.
Territory over which the king has jurisdiction.
Christ now has jurisdiction

over all heaven and earth. Mat. 28: 18; Eph. 1: 20-22; Psa. 2: 7, 8.

Subjects in that territory to rule over.

Christ now has subjects. 1 Pet. 3: 22; Jas. 4: 7.

A law to govern the subjects.

Christ now has a law to govern us. Gal. 6: 2.

THE BIBLE TEACHES

That Christ, the king of heaven and earth, dwells in his people.

That his throne of fire, holiness, and grace is established in our hearts.

That his law, which governs the universe, is written in our hearts.

That the kingdom of God is "within us." Luke 17: 20, 21.

IN CHRIST.

1 COR. 1: 30.

BY S. L. SPECK.

WE GET INTO CHRIST BY SPIRITUAL BIRTH OR CREATION.

Eph. 2: 8-10; 1 Cor. 12: 13.

OUR SPIRITUAL EXPERIENCE IN CHRIST IS

We are free from condemnation. Rom. 8: 1.

We are new creatures. 2 Cor. 5: 17.

We are living a righteous life. 1 John 3: 6; 2: 6.

We have the witness of the Spirit. Gal. 4: 6.

OUR SPIRITUAL RELATION TO HIM.

We are members of his body. Eph. 5: 30.

We are branches of him, the "true vine." John 15: 5.

The commendation of the branches. Rom. 11: 16.

CHRIST'S PROMISE TO THE FRUITFUL BRANCHES.

He will purge them. John 15: 2.

He will answer their prayer. John 15: 7.

PUT ON CHRIST.

ROM. 13: 14.

BY S. P. STRANG.

TO PUT ON CHRIST WE MUST PUT OFF

All sin. Col. 3: 8; 1 Pet. 2: 1, 2.

The works of darkness. Rom. 13: 12, 13.

Worldly conformity. Rom. 12: 2; 1 John 2: 15, 16.

Works of the flesh. Gal. 5: 19-21.

The besetting sin. Heb. 12: 1.

The old man. Col. 3: 9; Eph. 4: 22.

All ungodliness. Eph. 4: 25-28.

TO PUT ON CHRIST WE MUST PUT ON

The new man. Eph. 4: 24; Col. 3: 10, 11.

The whole armor of God. Eph. 6: 11-17.

Spiritual strength. Isa. 51: 9-11; 52: 1, 2.

Humility. Col. 3: 12.

Charity. Col. 3: 14.

PEOPLE OF GOD.

HEB. 11: 24-26.

BY A. J. KILPATRICK.

IT IS IMPLIED IN THE TEXT THAT THE REQUISITES TO BECOME

ONE OF GOD'S PEOPLE ARE AS FOLLOWS; NAMELY,

Refuse to be a great worldly personage. Heb. 11: 24; John 5: 44.

Choose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. Heb. 11: 25; 2 Tim. 3: 12; Titus 2: 11, 12.

Esteem the reproach of Christ greater riches than this world, because of the great reward. Heb. 11: 26; Mark 10: 28-30.

THE PEOPLE OF GOD UNDER THE LAW WERE THE NATURAL SEED OF ABRAHAM THROUGH THE LINEAGE OF ISAAC.

Gen. 21: 12.

Some of these were sinners. Isa. 58: 1; 59: 2.

Doom of the sinners of his people. Amos 9: 10.

THE PEOPLE OF GOD UNDER THE GOSPEL ARE THE SPIRITUAL SEED OF ABRAHAM THROUGH THE LINEAGE OF CHRIST.

Gal. 3: 16-29.

All of these are righteous. Isa. 60: 21.

The time of the change. Dan. 9: 24; Luke 16: 16; Gal. 3: 19.

The Jews by nature are not the people of God. Rom. 2: 28, 29; Gal. 3: 7, 26.

GOD BY EZEKIEL CHARACTERIZES TWO CLASSES OF PEOPLE CLAIMING TO BE HIS.

Those whom he does not own. Ezek. 33: 31.

Preachers. 1 Tim. 6: 3-5; 2 John 9-11.

People. 2 Tim. 3: 1-5.

Those whom he does own. Ezek. 37: 23.

Preachers. Isa. 52: 8; 2 Tim. 4: 1, 2.

People. Titus 2: 11-14.

CONCLUSION.

Acts 3: 22, 23.

PEOPLE OF GOD.

1 PET. 2: 9, 10.

BY A. J. KILPATRICK.

THE TEXT TEACHES THAT THE PEOPLE OF GOD ARE

A chosen generation. 1 Pet. 2: 9; Eph. 1: 3, 4.

A royal priesthood. 1 Pet. 2: 9; Rev. 1: 4-6; 5: 9, 10.

A holy nation. 1 Pet. 2: 9; Eph. 5: 25-27.

A peculiar people. 1 Pet. 2: 9; Titus 2: 11-14.

Are in the light of God. 1 Pet. 2: 9; 1 John 1: 5-7; 2: 9, 10.

Such are now the people of God. 1 Pet. 2: 10; Acts 15: 13, 14.

WE WILL, FIRST, CONSIDER THE PROFESSORS THAT ARE NOT OWNED OF GOD AS HIS PEOPLE.

Ezek. 33: 31.

The way they learn the fear of God. Isa. 29: 13.

In vain such worship God. Mark 7: 6, 7.

Such deny God by works. Titus 1: 16.

WE WILL, SECONDLY, CONSIDER THE PROFESSORS THAT ARE OWNED OF GOD AS HIS PEOPLE.

Ezek. 37: 23.

Are saved from their sins. Mat. 1: 21.

Are to be sanctified with his own blood. Heb. 13: 12.

Are separate from sinners. 2 Cor. 6: 14-18; 2 Tim. 3: 1-5.
God's covenant with his people. Heb. 8: 10-12.

ALL THE DISOBEDIENT WILL BE DESTROYED FROM AMONG HIS PEOPLE.
Acts 3: 22, 23; 1 Pet. 4: 17, 18; 2 Thes. 1: 6-10.

JUSTIFICATION.

ROM. 5: 16-19.

BY B. E. WARREN.

BIBLE JUSTIFICATION IS A WORK OF GOD.
Justification is for the ungodly. Rom. 4: 5.
It is God who justifies. Rom. 8: 33; 3: 30.
God justifies the ungodly.
When they confess and forsake sin. 1 John 1: 9; Prov. 28: 13.
When they obey and believe him. Rom. 2: 13; 4: 5.
God justifies.
By Christ. Rom. 3: 24-26; 8: 3; 2 Cor. 5: 21.
By his grace. Titus 3: 7.
By his blood. Rom. 5: 9.
By faith. Rom. 5: 1.

THE EXTENT, FRUITS, AND RESULTS OF BIBLE JUSTIFICATION.
The extent. Acts 13: 39.
The fruit. Mat. 3: 8; 12: 37; Luke 10: 25-29, 37.
The result.
Free from condemnation. Rom. 8: 1.
Peace with God. Rom. 5: 1.
A conscience void of offence. Acts 24: 16.

SELF-JUSTIFICATION IS A WORK OF MAN.
What Jesus said. Luke 16: 15.
An example of self-justification. Luke 18: 9-14.
Those who will justify themselves. Jer. 3: 11.
The manner in which people act in self-justification. Luke 10: 29.
Job's experience in self-justification. Job 9: 20.
A caution given. Prov. 17: 15.

CONCLUSION.
Isa. 50: 8, 9.

THE WORD OF GOD.

BY B. E. WARREN.

THE WORD OF GOD IS
Like a fire. Jer. 23: 29.
Like a hammer. Jer. 23: 29.
Like a sword. Heb. 4: 12.
Like a whirlwind. Jer. 23: 18-20.
Like a lamp. Psa. 119: 105.
Like falling hail. Rev. 11: 19; 16: 21; Ezek. 13: 10-14.
Like a rod. Rev. 2: 26, 27; Micah 6: 8, 9; 7: 14.
Like a looking-glass. Isa. 58: 1; 2 Cor. 3: 18; Jas. 1: 21-25.

POWER AND TRUTH OF THE WORD.
The worlds were framed by it. Heb. 11: 3.
God's word said the earth should be destroyed by water; it was so. 2 Pet. 3: 1-7.
God's word overthrew Sodom

and Gomorrah. Gen. 18: 20-33; 19: 1-28.

IMMUTABILITY OF THE WORD.
It shall never be broken. John 10: 35.
It shall never pass away. Mat. 24: 35.
It shall abide forever. 1 Pet. 1: 23.
It is forever settled in heaven. Psa. 119: 89.

CONCLUSION.
Eccl. 12: 13, 14.

BROTHERLY LOVE.

HEB. 13: 1.

BY S. L. SPECK.

BROTHERLY LOVE COMMANDED.
1 John 4: 21, 7, 11; 3: 11; John 13: 34.

WE ARE TO LOVE THE BRETHREN
With a pure heart. 1 Pet. 1: 22.
Without dissimulation. Rom. 12: 9.
In deed and in truth. 1 John 3: 18.

BROTHERLY LOVE IS AN EVIDENCE OF SALVATION.
1 John 3: 16-18; Jas. 2: 14-17; 1 John 4: 12; 2: 10; John 13: 35; 1 John 3: 14; 2: 9, 11.

THE STATE OF THOSE WHO DO NOT POSSESS BROTHERLY LOVE.
1 John 3: 15; 4: 8, 20; 1 Cor. 13: 1-8.

LIVING FOR CHRIST.

2 COR. 5: 15.

BY S. L. SPECK.

TO LIVE FOR CHRIST WE MUST
Live holy. 1 Pet. 1: 14-16; Luke 1: 74, 75.
Live sinless. 1 John 2: 1; John 5: 14; 8: 11.
Live blameless. Phil. 2: 15; Eph. 1: 4.
Live honestly. Heb. 13: 18; 1 Thes. 4: 12.
Live soberly. Titus 2: 12.
The elders. 1 Tim. 3: 2.
Aged men. Titus 2: 2.
Young men. Titus 2: 6.
Young women. Titus 2: 4.

CONCLUSION.
Eph. 5: 1-5.

JUSTIFICATION AND SANCTIFICATION.

ROM. 5: 1-5.

BY B. E. WARREN.

TWO DISTINCT STATES OF GRACE.
Justification and sanctification are two distinct states of grace. Sanctification received subsequently to justification.
The apostles were justified before Pentecost.
They received Christ and were born of God. John 1: 11-13.
They had forsaken all to follow him. Mat. 19: 27.
They were regenerated. Mat. 9: 6.
Their names were written in heaven. Luke 10: 20.
Jesus gave them peace. John 14: 27; Rom. 5: 1.
They were not sanctified. John 17: 17.
Jesus gave them a promise. Luke 24: 49; Acts 1: 8.
The apostles were sanctified on the day of Pentecost. Acts 1: 12-14; 2: 1-4; Rom. 15: 16.

They were made holy. Eph. 5: 25-27.
They were made one. John 17: 17-23; Heb. 2: 11.
The Samaritans
Were converted under the labors of Philip. Acts 8: 5-12.
Were subsequently sanctified under the labors of Peter and John. Acts 8: 14-17; Rom. 15: 16.
The apostle Paul.
His conversion. Acts 9: 1-16; 26: 13-18.
His subsequent sanctification. Acts 9: 17, 18.
The house of Cornelius
Was justified. Acts 10: 1-6, 31-39, 41-43.
Was subsequently sanctified. Acts 10: 44-47.
The Ephesians.
Were disciples. Acts 19: 1.
Were believers. Acts 19: 2.
Were subsequently sanctified. Acts 19: 1-6.
The Romans.
They were saints. Rom. 1: 6, 7.
They were not established. Rom. 1: 11.
Paul preached the establishing grace to them. Rom. 5: 1-5; 15: 16; 6: 22.
Paul's exhortation to perfection. Rom. 12: 1, 2; 16: 25-27.
The Corinthians.
They were in Christ. 1 Cor. 1: 30; 3: 9.
They were yet carnal. 1 Cor. 3: 1-3.
Paul exhorted them to go on to perfection. 2 Cor. 7: 1; 13: 9, 11.
The Thessalonians.
They were in Christ. 1 Thes. 1: 1-9.
They were not yet sanctified. 1 Thes. 4: 3; 5: 21-24.
The Hebrews.
Were babes in Christ. Heb. 5: 12, 13; 3: 1; 10: 22, 23.
Were exhorted to go on to holiness. Heb. 10: 19, 20; 12: 14.
STANDARD OF JUSTIFICATION AND SANCTIFICATION.
Justification.
The experience. 1 John 3: 9; 5: 18.
The life. 1 John 2: 29.
Sanctification.
The experience. Mat. 5: 8; 1 John 1: 7.
The life. Luke 1: 74, 75; Titus 2: 11-14.
Conclusion and promise.
Conclusion. Eph. 3: 20.
Promise. 1 Pet. 1: 4, 5.

UPRIGHTNESS.

GOD IS PERFECT IN UPRIGHTNESS.
Isa. 26: 7.
GOD CREATED MAN UPRIGHT.
Eccl. 7: 29.
GOD HAS PLEASURE IN UPRIGHTNESS.
1 Chr. 29: 17.
THEREFORE GOD'S PEOPLE MUST BE UPRIGHT
In their heart. 2 Chr. 29: 34; Psa. 125: 4.
In their speech. Isa. 33: 15.
In their walk. Prov. 14: 2.
In judging. Psa. 58: 1; 75: 2.

THEY WHO WALK IN UPRIGHTNESS
Fear God. Prov. 14: 2.
Love Christ Jesus. S. of Sol. 1: 4.
Are beheld by God. Psa. 11: 7.
Are delighted in by God. Prov. 11: 20.
Their prayer is delighted in by God. Prov. 15: 8.
Are prospered by God. Job 8: 6; Prov. 14: 11.
Are defended by God. Prov. 2: 7.
Are upheld by God. Psa. 41: 12.
Are recompensed by God. Psa. 18: 23, 24.
Find strength in God's way. Prov. 10: 29.
Obtain good from God's word. Micah 2: 7.
Obtain light in darkness. Psa. 112: 4.
Are guided by integrity. Prov. 11: 3.
Walk surely. Prov. 10: 9.
Are a blessing to others. Prov. 11: 11.

THEY WHO WALK IN UPRIGHTNESS SHALL
Possess good things. Prov. 28: 10.
Have nothing good withheld. Psa. 84: 11.
Dwell in the land. Prov. 2: 21.
Dwell on high and shall be provided for. Isa. 33: 15, 16.
Dwell with God. Psa. 15: 1, 2; 140: 13.
Shall be saved. Prov. 28: 18.
Have dominion over the wicked. Psa. 49: 14.
Have a peaceful end. Psa. 37: 37.
Have an inheritance forever. Psa. 37: 18.

CONFIDENCE.

PROV. 14: 26.

BY S. L. SPECK.

GOD IS THE CHRISTIAN'S CONFIDENCE.
Prov. 3: 26.

WHEN DO WE HAVE CONFIDENCE?
1 John 3: 21.

IN WHAT MUST WE HAVE CONFIDENCE?
In the Lord. 2 Tim. 4: 18; 1: 12.
In the word of God. 2 Tim. 3: 15; Heb. 4: 12; Rom. 1: 16, 17.
In God's power. Eph. 3: 20; 2 Thes. 3: 3; Rom. 14: 4; Jude 24; 1 Pet. 1: 3-5.
In our Christian experience. 1 John 3: 14, 1-3, 24.
In our Christian life. 1 Thes. 2: 10; 1 John 5: 18.
In our prayers. 1 John 5: 14, 15; 1 Pet. 3: 12.
In the hour of death. 2 Tim. 4: 6-8; 2 Cor. 5: 1.
At Christ's coming. 1 John 2: 28.

DEATH.

NATURAL DEATH.
Is the lot of all. Eccl. 8: 8; Heb. 9: 27.
Is ordered by God. Job 14: 5; Luke 12: 20.
Strips of earthly possessions. Job 1: 21; 1 Tim. 6: 7.
Levels all ranks. Job 1: 21; 3: 17-19.

Is described as
A sleep. Deut. 31: 16; John 11: 11.
The earthly house of this tabernacle being dissolved. 2 Cor. 5: 1.
Putting off this tabernacle. 2 Pet. 1: 14.
God requiring the soul. Luke 12: 20.
Gathering to our people. Gen. 49: 33.
Going down into silence. Psa. 115: 17.
Yielding up the ghost. Acts 5: 10.
Departing. Phil. 1: 23.
A separation of soul and body. Gen. 35: 18; Eccl. 8: 8; Luke 12: 20; 23: 43, 46.
At death the spirit goes to God. Eccl. 12: 7; 2 Cor. 5: 1-9; Phil. 1: 21-25; Acts 7: 55-59.
It remains conscious. 1 Thes. 5: 10; Rev. 6: 9, 10; Luke 16: 19-31; 2 Kings 2: 11, 12; Mark 9: 2-9.
At death the body returns to dust. Gen. 3: 19; Eccl. 12: 7.
It sleeps. Dan. 12: 2.
It knows nothing. Eccl. 9: 5, 6; Psa. 146: 4.
The death of God's saints
Is blessed. Rev. 14: 13.
Is gain. Phil. 1: 21.
Is peaceful. Psa. 37: 37.
Is full of faith. Heb. 11: 13.
Is full of hope. Prov. 14: 32; 2 Tim. 4: 6-8.
Is sometimes desired. Luke 2: 29; Phil. 1: 23.
Is sometimes waited for. Job 14: 14.
Is met with resignation. Josh. 23: 14; 1 Kings 2: 2.
Is met without fear. Psa. 23: 4.
Is precious in God's sight. Psa. 116: 15.
Leads
To rest. Job 3: 17; Rev. 14: 13.
To comfort. Luke 16: 25.
Into Christ's presence. 2 Cor. 5: 8; Phil. 1: 23.
To a crown of life. Rev. 2: 10.
The death of the sinner and ungodly.
Is without hope. Prov. 11: 7.
Is no pleasure to God. Ezek. 18: 23, 32.
Is frequently marked with terror. Job 18: 11-15; 27: 19-22; Prov. 1: 24-31.
Is followed by punishment. Isa. 14: 9; Acts 1: 25; Luke 16: 22-25.

SPIRITUAL DEATH.
It came upon the human family through the fall. Rom. 5: 12, 15.
It is the state of all men by nature. Eph. 2: 2.
It is the result of sin. Jas. 1: 15; Rom. 6: 23.
Those who are spiritually dead.
The carnal minded. Rom. 8: 6.
Those who live in sin. Eph. 2: 1, 5, 6.

Those living in worldly pleasure. 1 Tim. 5: 6.
Those who hate their fellow men. 1 John 3: 14, 15.
Spiritual life is promised through Christ. John 10: 10.

ETERNAL DEATH
Will be the eternal portion of all the wicked. Rev. 21: 8.
Is the wages of sin. Rom. 6: 23.
Is described as
A lake of fire. Rev. 19: 20; 21: 8.
Outer darkness. Mat. 25: 30.
A mist of darkness forever. 2 Pet. 2: 17.
A worm that dieth not. Mark 9: 44.
Banishment from God. 2 Thes. 1: 9.
Society with the devil. Mat. 25: 41.
Everlasting punishment. Mat. 25: 46.
Shame and everlasting contempt. Dan. 12: 2.
The wrath to come. 1 Thes. 1: 10.
Damnation of hell. Mat. 23: 33.

PREACHING CHRIST.

ACTS 8: 5.

BY S. L. SPECK.

TO SCRIPTURALLY PREACH JESUS CHRIST WE MUST PREACH HIM AS BEING
The Son of God. Mat. 26: 63, 64; 17: 5.
The only begotten Son of the Father. John 1: 14, 18; 3: 16, 18; 1 John 4: 9.
Omnipotent. Phil. 3: 21; Mat. 28: 18.
Omnipresent. Mat. 18: 20; 28: 20; John 3: 13.
Omniscient. John 16: 30; 21: 17.
A mediator between God and man. 1 Tim. 2: 5.
A sacrifice for sin. 1 Cor. 15: 3; Heb. 9: 26.
The Savior of the world. John 4: 42; 1 John 4: 14.
Of all men. 1 Tim. 4: 10.
Of them that believe. Mark 16: 16; 1 Tim. 4: 10.
The only Savior. Acts 4: 12.
A Savior from sin. Dan. 9: 24; Mat. 1: 21; John 1: 29.
The only source of divine grace. John 1: 17.
The Redeemer of mankind. Isa. 59: 20; Luke 2: 38; Rom. 3: 24; Eph. 1: 7.
Our sanctification. 1 Cor. 1: 30; Heb. 13: 12.
Our keeper. 1 Pet. 1: 5; 1 Cor. 1: 24.
Our physician. Isa. 53: 4, 5; Mat. 8: 14-17; 4: 23, 24.

HAPPINESS.

THE HAPPINESS OF GOD'S PEOPLE
Is in God. Psa. 144: 15.
Is only found in the ways of wisdom. Prov. 3: 17, 18.
Is derived
From the fear of God. Psa. 128: 1, 2; Prov. 28: 14.
From God being their help. Psa. 146: 5.

From trust in God. Prov. 16: 20.
From obedience to God. Psa. 40: 8; John 13: 17.
From salvation. Deut. 33: 29; Isa. 12: 2, 3.
From hope in God. Psa. 146: 5.
From God being their Lord. Psa. 144: 15.
From divine chastening. Job 5: 17; Jas. 5: 11.
From suffering for Christ. 2 Cor. 12: 10; 1 Pet. 3: 14; 4: 13, 14.
From having mercy on the poor. Prov. 14: 21.
From finding wisdom. Prov. 3: 13.
From retaining wisdom. Prov. 3: 18.

THE HAPPINESS OF THE WICKED
Is limited to this life. Psa. 17: 14; Luke 16: 25.
Is short. Job 20: 4, 5.
Is uncertain. Luke 12: 20.
Is vain. Eccl. 2: 1; 7: 6.
Is often marred.
By jealousy. Esther 5: 13.
By God's judgments. Num. 11: 33; Job 15: 21; Psa. 73: 18-20; Jer. 25: 10, 11.
Is derived
From their wealth. Job 21: 13; Psa. 52: 7.
From their power. Job 21: 7; Psa. 37: 35.
From their worldly prosperity. Psa. 17: 14; 73: 3, 4, 7.
From their gluttony. Isa. 22: 13; Hab. 1: 16.
From their drunkenness. Isa. 5: 11; 56: 12.

VANITY.

MAN AT HIS BEST STATE WITHOUT SALVATION IS VANITY. Psa. 39: 5.

THE FOLLOWING THINGS ARE DECLARED VANITY BY THE WORD OF GOD.
The thoughts of man. Psa. 94: 11.
The days of man. Job 7: 16; Eccl. 6: 12.
The beauty of man. Psa. 39: 11; Prov. 31: 30.
The help of man. Psa. 60: 11; Lam. 4: 17.
Man's own righteousness. Isa. 57: 12, 13.
Worldly wisdom. Eccl. 2: 15; 1 Cor. 3: 20.
Worldly pleasure. Eccl. 2: 1.
Worldly enjoyment. Eccl. 2: 3, 10, 11.
A treasure of wickedness. Prov. 10: 2.
Heaping up riches. Eccl. 2: 26; 4: 8.
Love of riches. Eccl. 5: 10.
Riches gotten by falsehood. Prov. 21: 6.
Foolish questions, etc. 1 Tim. 1: 6, 7; 6: 20; 2 Tim. 2. 14, 16; Titus 3: 9.
The conduct of the ungodly. 1 Pet. 1: 18.
The religion of hypocrites. Jas. 1: 26.
The worship of the wicked. Isa. 1: 13; Mat. 6: 7.
Almsgiving without charity. 1 Cor. 13: 3.

THE SAINTS OF GOD
Hate the thoughts of vanity. Psa. 119: 113.
Pray to be kept from vanity. Psa. 119: 37; Prov. 30: 8.

Avoid those given to vanity. Psa. 26: 4.

THE WICKED
Love vanity. Psa. 4: 2.
Count God's service vanity. Job 21: 15; Mal. 3: 14.
Walk after vanity. Jer. 2: 5.
Reap vanity. Prov. 22: 8.

CHRISTIAN DUTY.

BY S. L. SPECK.

TOWARD GOD IS
To love him. Mark 12: 30.
To worship him. Mat. 4: 10; John 4: 23, 24.
To keep his commandments. 1 John 5: 3; John 14: 15, 21, 23.

TOWARD OUR BRETHREN IN CHRIST IS
To love them. John 13: 34; 1 Pet. 1: 22; 3: 8.
To help them when in need. 1 John 3: 16-18; Jas. 2: 15, 16.

TOWARD OUR NEIGHBOR IS
To love him. Mark 12: 31.
To show him mercy when in adversity. Luke 10: 29-37.

TOWARD OUR ENEMIES IS
To love them. Mat. 5: 43, 44.
To do good unto them. Rom. 12: 20.

TOWARD OUR FAMILY IS
To provide for them. 1 Tim. 5: 8.
To instruct our children in the way of the Lord. Eph. 6: 4.

TOWARD OUR CREDITORS IS
To pay what we owe them. Mat. 18: 26, 27.

TOWARD THE OFFICERS OF THE LAND IS
To pray for them. 1 Tim. 2: 1-3.
To be subject to them. Rom. 13: 1-8.

TOWARD GOD'S MINISTERS IS
To esteem them. 1 Thes. 5: 12, 13.
To honor them. 1 Tim. 5: 17, 18.
To support them. Gal. 6: 6; Heb. 13: 16; 1 Cor. 9: 9-14.

WOMAN.

GAL. 3: 28.

BY S. L. SPECK.

THE ORIGIN OF THE NAME WOMAN.
Gen. 2: 23.

WOMAN WAS ORIGINALLY MADE BY GOD.
In his own moral image. Gen. 1: 26, 27.
From one of Adam's ribs. Gen. 2: 21, 22.
For man. 1 Cor. 11: 9.
To be a help meet for man. Gen. 2: 18, 20.
The glory of man. 1 Cor. 11: 7.
Subordinate to man. 1 Cor. 11: 3.

WOMAN SHARED EQUALLY WITH MAN.
In the fall. Gen. 3: 1-8.
In the effects of the fall.
Man. Gen. 3: 17-20.
Woman. Gen. 3: 16.
In the effects of sin.
Man. Ezek. 18: 4.
Woman. 1 Tim. 5: 6.

WOMAN SHARES EQUALLY WITH MAN IN THE ATONEMENT, AND BENEFITS OF THE GOSPEL.
In the pardon of sins.

Man. Mat. 9: 2.
Woman. Luke 7: 47, 48.

In their names being written in heaven.
Man. Luke 10: 20.
Woman. Phil. 4: 3.

In a holy life.
Man. Luke 1: 74, 75.
Woman. 1 Tim. 2: 15.

In spirituality.
Man. John 7: 37-39.
Woman. John 4: 13-15.

In water baptism.
Man. Acts 19: 5, 7; 8: 35-38.
Woman. Acts 8: 12; 16: 15.

In the baptism of the Holy Ghost.
Man. Acts 19: 6, 7.
Woman. Joel 2: 28; Acts 1: 14, 15; 2: 1-4, 14-18; 8: 12, 17.

In divine healing.
Man. John 5: 5-9, 14; Acts 3: 1-9.
Woman. Mat. 8: 14, 15; Mark 5: 25-29.

In public prayer.
Man. Luke 18: 1; 1 Tim. 2: 8.
Woman. Luke 2: 36, 37; 1 Tim. 5: 5.

In the ordinances of God's church.
Man. John 13: 5-17.
Woman. 1 Tim. 5: 10.
Both man and woman. 1 Cor. 11: 14-17, 20-27.

In exhortation.
Man. Acts 2: 40.
Woman. Luke 2: 38; John 4: 28-30.

In prophesying.
Man. Acts 19: 6, 7.
Woman. Acts 2: 17, 18; 21: 9; 1 Cor. 11: 5.

The definition of the word prophesy is, "To speak unto men to edification, exhortation, and comfort." 1 Cor. 14: 3.

In laboring in the gospel.
Man. 1 Cor. 15: 10.
Woman. Phil. 4: 3; Rom. 16: 12.

In helping in the gospel.
Man. Acts 18: 27; Rom. 16: 9; 3 John 8.
Woman. Rom. 16: 3.

As elders and deacons in the church of God.
Man.
Elders. 1 Tim. 3: 1-6.
Deacons. 1 Tim. 3: 8-10.
Woman. Rom. 16: 1, 2.

THE DUTY OF A MARRIED WOMAN TOWARD HER OWN HUSBAND.

She must respect him. Gen. 18: 12; 1 Pet. 3: 6.

She must be in subjection to him. 1 Pet. 3: 1; Col. 3: 18; Eph. 5: 22.

She must reverence him. Eph. 5: 33.

She must be good and obedient to him. Titus 2: 5.

She must love him. Titus 2: 4.

WOMAN IS CHARACTERIZED IN THE BIBLE AS BEING

Weaker than man. 1 Pet. 3: 7.

Loving and affectionate. 2 Sam. 1: 26.

Tender and constant to her offspring. Isa. 49: 15.

MAN.

Psa. 144: 3, 4.

BY S. L. SPECK.

MAN WAS ORIGINALLY CREATED.
By God. Gen. 1: 27; 2: 7; 5: 1, 2.
Pure and holy. Gen. 1: 26, 27; 5: 1, 2; Eccl. 7: 29.
A little lower than the angels. Heb. 2: 6, 7.
A twofold being—an outer and inner man. 2 Cor. 4: 16; Eccl. 12: 7; Mat. 10: 28.

MAN FELL FROM HIS ORIGINAL PURITY.
Gen. 3: 1-24.

MAN'S SINFULNESS AFTER THE FALL.
Gen. 6: 5, 12; 1 Kings 8: 46.

MAN'S REDEMPTION.
The promises. Gen. 3: 14, 15; Isa. 19: 20; Dan. 9: 24; Zech. 13: 1; Mat. 1: 21.
Fulfilled in Christ. Luke 2: 10, 11, 25-40; John 1: 29; Heb. 9: 26; Rev. 1: 5, 6.

MAN WITHOUT CHRIST IS
Lost. Luke 19: 10.
Dead in sin. Eph. 2: 1; Col. 2: 13.
Without hope. Eph. 2: 12.
Free from righteousness. Rom. 6: 20.

MAN WITH CHRIST IS
Saved. Titus 3: 5; 1 Cor. 1: 18.
Free from sin. Rom. 6: 18, 22.

MAN'S WHOLE DUTY.
Eccl. 12: 13, 14.

TRUTH.

Jer. 5: 1.

WHAT IS TRUTH?
Christ is the truth. John 14: 6.
God's word is truth. John 17: 17.
It is one of the attributes of God. Deut. 32: 4.

THE TRUTH OF GOD IS EXHIBITED
In his counsels. Isa. 25: 1.
In his ways. Rev. 15: 3.
In his works. Psa. 33: 4.
In his judicial statutes. Psa. 19: 9.
In his administration of justice. Psa. 96: 13.
In his word. Psa. 119: 160.
In the fulfilment of his covenant. Micah 7: 20.
In his dealings with his saints. Psa. 25: 10.
In his judgments. Rev. 16: 7.

THE TRUTH IS DESCRIBED AS
Great. Psa. 57: 10.
Plenteous. Psa. 86: 15.
Abundant. Ex. 34: 6.
Enduring to all generations. Psa. 100: 5.

THE SAINTS SHOULD
Worship God in truth. John 4: 24.
Serve God in truth. 1 Sam. 12: 24.
Walk before God in truth. 2 Kings 20: 3.
Love the truth. Zech. 8: 19.
Rejoice in the truth. 1 Cor. 13: 6.
Meditate upon the truth. Phil. 4: 8.
Should have the truth in their hearts. Psa. 51: 6.
Bear the fruit of the Spirit in truth. Eph. 5: 9.

Confide in the truth. Titus 1: 2.
Magnify the truth. Psa. 138: 2.

GOD'S MINISTERS
Should speak the truth. Gal. 4: 16; 1 Tim. 2: 7.
Must approve themselves by the truth. 2 Cor. 6: 7, 8.
Must rightly divide the truth. 2 Tim. 2: 15.

FALSE PREACHERS
Speak evil of the way of truth. 2 Pet. 2: 1, 2.
Turn men from the truth. 2 Tim. 4: 1-4; Titus 1: 14.
Resist the truth. 2 Tim. 3: 4-8.
Are in error concerning the truth. 2 Tim. 2: 16-18.
Are destitute of the truth. 1 Tim. 6: 3-5.

MISCELLANEOUS POINTS CONCERNING THE TRUTH.
The truth came by Jesus Christ. John 1: 17.
All who do the truth come to the light. John 3: 21.
The truth makes men free. John 8: 32.
All who disobey the truth will be punished. Rom. 2: 8, 9.

ERROR.

JAS. 1: 16.

BY H. M. RIGGLE.

THE CAUSE OF ERROR.
False prophets. Jer. 23: 31, 32; Micah 3: 5; Deut. 13: 1-4.
Ignorance. Mat. 22: 29; Heb. 3: 10; Acts 8: 9-11.

EFFECTS OF ERROR
On themselves (ourselves). 1 Tim. 6: 10.
On others. 2 Tim. 2: 16-19.

HOW TO GET OUT OF ERROR.
Cease from it. Prov. 19: 27.
Convert. Jas. 5: 19, 20.

HOW TO KEEP OUT OF ERROR.
Keep our understanding open. Luke 24: 45.
Search the Scriptures. John 5: 39.
Get the Spirit of truth. John 16: 13.

DAVID'S TESTIMONY.
Psa. 119: 110.

A CAUTION TO ALL.
Psa. 119: 21; 2 Pet. 2: 18-20.

HYPOCRITES.

JAS. 3: 17.

HYPOCRITES ARE DESCRIBED AS
Wilfully blind. Mat. 23: 17, 19, 26.
Self-righteous. Isa. 65: 5; Luke 18: 11.
Covetous. Ezek. 33: 31; 2 Pet. 2: 3.
Ostentatious. Mat. 6: 2, 5, 16; 23: 5.
Censorious. Mat. 7: 3-5; Luke 13: 14, 15.

THE FRUITS OF A HYPOCRITE.
Trying to outwardly appear righteous before men, while they are full of sin and iniquity. Luke 11: 39; Mat. 23: 25-28.
They profess, but do not practise. Ezek. 33: 31, 32; Mat. 23: 3; Rom. 2: 17-23.
Worship God with their lips, while their heart and life are far from him. Isa. 29: 13; Mat. 15: 8.

They glory in appearance. 2 Cor. 5: 12.
They love preeminence. Mat. 23: 6, 7.
They speak lies in hypocrisy. 1 Tim. 4: 1, 2.

MISCELLANEOUS POINTS.
Hypocrites love to be seen of men. Mat. 23: 5.
Hypocrites deal dishonestly with the poor, yet for a pretense make long prayers. Mat. 23: 14.
The fire of God's judgments surprise and expose hypocrites. Isa. 33: 14.
Their joy is but for a moment. Job 20: 5.
Their hope shall perish. Job 8: 13.

THEY SHALL BE PUNISHED. Mat. 24: 51.

THE HEART.

1 SAM. 16: 7.

BY H. M. RIGGLE.

ALL THE ISSUES OF A MAN'S LIFE ARE OUT OF THE HEART. Prov. 4: 23; Mat. 15: 18-20; 12: 34, 35.

THE CONDITION OF MAN'S HEART BY NATURE.
Is fully set in them to do evil. Eccl. 8: 11.
The thoughts of his heart are only evil continually. Gen. 6: 5.
The imagination of his heart is evil from his youth. Gen. 8: 21.
Deceitful and desperately wicked. Jer. 17: 9, 10.

BY CONTINUING IN SIN, MEN MAKE THEIR HEARTS
As an adamant stone. Zech. 7: 11, 12.
Worldly. Mat. 6: 19-21.
To become exercised with covetous practises. 2 Pet. 2: 14.
Hypocritical. Mat. 23: 28.
Hateful to God. Prov. 11: 20.
Full of evil. Eccl. 9: 3.
Full of wickedness. Jer. 4: 14.
Far from God. Mat. 15: 8.
Darkened with sin. Rom. 1: 21.
A whole treasury of evil. Mark 7: 21-23.
Prone to depart from God. Jer. 17: 5.
Impenitent. Rom. 2: 5.
Deceived. Jas. 1: 26.
Hard. Mark 10: 5.
Covetous. 2 Pet. 2: 14.
Stony. Ezek. 11: 19.

THOSE WHO SEEK CHRIST
Must seek with the whole heart. Deut. 4: 29.
Must seek with an honest and good heart. Luke 8: 15.
Must seek with a broken and contrite heart. Psa. 51: 17.

SALVATION GIVES US
A new heart. Ezek. 36: 26.
A pure heart. Mat. 5: 8.
A perfect heart. 1 Kings 8: 61.
A tender heart. 1 Sam. 24: 5.

MISCELLANEOUS.
Must love God with all our heart. Mat. 22: 37.
Our heart must be filled with the law of God. Psa. 40: 8.

PROCRASTINATION.

HEB. 2: 3; 12: 25.

BY S. L. SPECK.

THE GREATNESS OF GOD'S SALVATION.
Isa. 1: 18; Psa. 51: 7; Ezek. 36: 25-27; Heb. 7: 25.

THAT WHICH MEN CAN NOT ESCAPE.
Mat. 23: 33; 25: 46; Psa. 9: 17.

BIBLE EXAMPLES OF PROCRASTINATION.
Of those who neglected salvation.
King Agrippa. Acts 26: 28.
The governor—Felix. Acts 24: 24, 25.

GENERAL LAMENTATION.
Jer. 8: 18-20.
Of those who rejected salvation.
The Jews. Luke 13: 34, 35.
The Gentiles. Eph. 4: 18, 19.

GOD'S AWFUL WRATH AGAINST ALL WHO EITHER NEGLECT OR REJECT SALVATION.
2 Thes. 2: 10-12; Isa. 66: 3, 4; Rom. 1: 28.

CONCLUSION.
Mat. 16: 26.

HOLINESS.

OBAD. 17.

BY S. L. SPECK.

THE ORIGIN OF HOLINESS.
Eph. 1: 4; 2 Thes. 2: 13.

HOLINESS IS DECLARED TO BE
A way for the people of God to walk on. Isa. 35: 8-10.
The only preparation for heaven. Heb. 12: 14; Mat. 5: 8.

GOD'S PEOPLE ARE
Called to holiness. 1 Thes. 4: 7.
Commanded to be holy. 1 Pet. 1: 14-16.
In their conversation. 1 Pet. 1: 15.
In their life. Rom. 6: 19.
In their love. Eph. 1: 4.
In their body. Rom. 12: 1.
To serve God in holiness. Luke 1: 74, 75.
To worship God in holiness. Psa. 29: 2.
To praise the beauty of holiness. 2 Chr. 20: 21.

THE KIND OF HOLINESS ATTAINABLE IN THIS LIFE.
God's holiness. Heb. 12: 10.
Perfected holiness. 2 Cor. 7: 1.
Practical holiness. Rom. 6: 19, 22.

CONCLUSION.
Psa. 93: 5.

CHRIST'S MISSION.

LUKE 2: 11.

BY S. L. SPECK.

CHRIST'S MISSION TO THE EARTH WAS
To seek the lost. Luke 19: 10.
To save sinners. 1 Tim. 1: 15.
To give spiritual life. John 10: 10.
To make an end of sin. Dan. 9: 24.
To put away sin. Heb. 9: 26.
To save from sin. Mat. 1: 21.

To take away sin. 1 John 3: 5.
To wash us from sin. Rev. 1: 5.
To give us an example of Christian life. 1 Pet. 2: 21-23.

CHRIST'S POWER.
He has all power. Mat. 28: 18.
He has power to save. Isa. 63: 1.
He has power to forgive sins. Mat. 9: 6.
He has power to keep from falling. Jude 24.

SEPARATION.

2 COR. 6: 17.

BY S. L. SPECK.

WE AS GOD'S PEOPLE MUST SEPARATE OURSELVES
From sinful associates. Ezek. 36: 24; Acts 26: 17; 2 Cor. 6: 14-18.
From false brethren. 1 Cor. 5: 9-11; 2 Thes. 3: 6-15; 2 Tim. 3: 1-5; Rev. 18: 4, 5.
From the world. John 15: 18, 19; 17: 13-16.
The friendship of the world. Jas. 4: 4.
The love of the world. 1 John 2: 15, 16.

BY SALVATION IN JESUS CHRIST
We overcome the world. 1 John 5: 4, 5.
We are crucified to the world. Gal. 6: 14.
We are dead to the world. Col. 3: 1-3.

PROMISE.
Rev. 3: 4, 5.

GOD'S FAITHFULNESS.

1 COR. 1: 9.

BY S. L. SPECK.

TO FORGIVE SINS.
1 John 1: 9; Isa. 1: 18.

WE PROVE GOD'S POWER TO FORGIVE SINS
By repenting of sins. Acts 3: 19; 17: 30, 31; Luke 13: 1-5.
By confessing our sins. 1 John 1: 9; Prov. 28: 13.
By forsaking our sins. Isa. 55: 7; Prov. 28: 13.
By forgiving offenders. Mat. 6: 14, 15; Eph. 4: 32.
By making restitution. Ezek. 33: 15.

TO SANCTIFY HIS CHILDREN.
1 Thes. 5: 23, 24; 4: 3.

TO PROVE GOD'S POWER TO SANCTIFY WE MUST
Come to him in faith. Heb. 11: 6; 10: 19-22.
Cleanse ourselves from all filthiness. 2 Cor. 7: 1.
Abstain from all appearance of evil. 1 Thes. 5: 22-24.
Consecrate ourselves to God. 1 Chr. 29: 5; Rom. 12: 1, 2.
Pray for it. Mat. 7: 7.
For a clean heart. Psa. 51: 7, 10.
For the Holy Ghost. Luke 11: 13.

TO KEEP HIS PEOPLE
In peace. Isa. 26: 3.
From all evil. 2 Thes. 3: 3.
From falling. Jude 24.

GOD IN HIS KEEPING POWER IS
Above us. Deut. 33: 12; Psa. 91: 1.
Underneath us. Psa. 37: 23, 24; 91: 11, 12.

On the right hand. Psa. 16: 8; 121: 5.

Round about us. Zech. 2: 5; Isa. 26: 1.

Before and behind us. Isa. 52: 12.

In us all. Eph. 4: 6; 2 Cor. 6: 16.

CONCLUSION.
2 Pet. 1: 3-11.

DUTY OF HUSBANDS.

HUSBANDS MUST HAVE BUT ONE LIVING WIFE.
Gen. 2: 24; 1 Tim. 3: 2, 12.

HUSBANDS HAVE AUTHORITY OVER THEIR WIVES.

Gen. 3: 16; 1 Cor. 11: 3; Eph. 5: 23.

THE DUTY OF HUSBANDS TO THEIR WIVES.

They should respect them. 1 Pet. 3: 7.

They should love them. Eph. 5: 25; Col. 3: 19.

They should regard them as they do themselves. Gen. 2: 23; Mat. 19: 5.

They should be faithful to them. Prov. 5: 19; Mal. 2: 14, 15.

They should comfort them. 1 Sam. 1: 8.

They should consult with them. Gen. 31: 4-16.

They should not leave them because they are unbelievers. 1 Cor. 7: 11, 12, 14, 16.

They must dwell with them for life. Mat. 19: 3-9.

DUTY OF WIVES.

THE DUTY OF WIVES IS SET FORTH IN THE BIBLE, AND IS AS FOLLOWS:

They should love their husbands. Titus 2: 4.

They should reverence their husbands. Eph. 5: 33.

They should be faithful to them. 1 Cor. 7: 2-5, 10.

They should be in subjection to their husbands. Gen. 3: 16; Eph. 5: 22; 1 Pet. 3: 1.

They should obey their husbands. 1 Cor. 14: 34; Titus 2: 5.

They should remain with their husbands for life. Rom. 7: 2, 3; 1 Cor. 7: 39.

WIVES SHOULD BE ADORNED

Not with ornaments. 1 Tim. 2: 9; 1 Pet. 3: 3.

With modesty and sobriety. 1 Tim. 2: 9.

With a meek and quiet spirit. 1 Pet. 3: 4, 5.

With good works. 1 Tim. 2: 10; 5: 10.

GOOD WIVES

Are from the Lord. Prov. 19: 14.

Are a blessing to husbands. Prov. 12: 4; 31: 10-12.

Are diligent and prudent. Prov. 31: 10-28.

Do not teach nor usurp authority over their husbands. 1 Tim. 2: 11, 12.

Are keepers at home, and do not wander about from house to house, neglecting their housework. Titus 2: 5; 1 Tim. 5: 13.

DUTY OF PARENTS.

THE DUTY OF PARENTS TO THEIR CHILDREN.

They should love them. Titus 2: 4.

They should train them up for God. Prov. 22: 6; Eph. 6: 4.

They should instruct them in God's word. Deut. 4: 9; 11: 19; Isa. 38: 19.

They should rule them. 1 Tim. 3: 4, 12.

They should correct them. Prov. 13: 24; 19: 18; 23: 13; 29: 17; Heb. 12: 7.

GOOD PARENTS

Pity their children. Psa. 103: 13.

Provide for their children. 2 Cor. 12: 14; 1 Tim. 5: 8.

Pray for their children. 1 Chr. 29: 19; Job 1: 5; John 4: 46-49.

DUTY OF CHILDREN.

CHILDREN ARE

A blessing. Prov. 10: 1; 15: 20; 17: 6; Psa. 128: 1-4.

A gift from God. Psa. 127: 3; Gen. 33: 5.

THE DUTY OF CHILDREN.

They should obey God. Deut. 30: 2.

They should seek God early. Eccl. 12: 1.

They should attend to parental teaching. Prov. 1: 8, 9.

They should honor their parents. Heb. 12: 9.

They should obey their parents. Prov. 6: 20-23; Eph. 6: 1-3.

They should take care of their parents. 1 Tim. 5: 4.

GOOD CHILDREN.

Observe the law of God. Prov. 28: 7.

Shall be blessed. Prov. 3: 1-6.

Show love to their parents. Gen. 46: 29.

BABYLON IS FALLEN.

REV. 14: 8; 18: 1, 2.

BY S. L. SPECK.

MYSTICAL BABYLON.

This is not ancient Babylon, the Metropolis of the Chaldean kingdom, as some people affirm, but is Mystical Babylon, or sectism of which the ancient city was a type. The word "babylon" is taken from the Hebrew word "Babel," which signifies confusion, and is spiritually applied to the many religious faiths of to-day that are contrary to the word of God.

Rev. 17: 3-6.

THE APOSTOLIC FAITH AND DOCTRINE.

God in these last days is uniting his people in the sweet bonds of unity and fellowship, thus bringing them back to the apostolic faith and doctrine.

Eph. 1: 10; John 11: 52; Dan. 12: 1; Ezek. 34: 8-12; Jer. 3: 14, 15; 16: 16; Mat. 24: 31.

GOD IS CALLING HIS PEOPLE OUT OF ALL SECT CONFUSION INTO THE ONE FOLD OR CHURCH.

John 10: 16; Rev. 18: 4, 5; 2 Cor. 6: 14-18; 2 Tim. 3: 1-5; Jer. 51: 6, 45; Zech. 2: 6, 7; Isa. 52: 1-3.

WHY IS GOD CALLING HIS PEOPLE OUT OF SECTISM?

Because she is fallen. Rev. 18: 1, 2, 20-23.

Because of her sins, which have reached unto heaven. Rev. 18: 5.

Because she leads God's people astray. Jer. 50: 6.

Because she yokes together saints and sinners. 2 Cor. 6: 14-18; Jer. 5: 26.

THE DUTY OF ALL WHO HAVE MADE THEIR ESCAPE IS

Not to take a stone for a corner—not any of her false teachings to stand upon. Jer. 51: 25, 26.

To reward her even as she rewarded you. Rev. 18: 6-8, 20; Jer. 50: 14, 15.

FATHER'S WILL.

GEN. 17: 1-8.

BY S. L. SPECK.

THIS WILL WAS MADE EXCLUSIVELY TO ABRAHAM AND HIS SEED.

Gen. 17: 8.

A LITERAL AND A SPIRITUAL SEED.

There is a literal seed of Abraham, and there is a spiritual seed also. All the Jews by nature are the literal seed, and all the people of God are the spiritual seed.

Literal seed. John 8: 31-33, 37.

Spiritual seed. Gal. 3: 29; Rom. 4: 13-16.

WHAT THE SPIRITUAL SEED INCLUDES.

The spiritual seed includes all, both Jews and Gentiles, who are saved by grace through faith in Jesus Christ.

Gal. 3: 29.

THE PROMISED INHERITANCE.

If the promised inheritance meant the literal land of Canaan, it would have been fulfilled in Abraham, and all the literal seed would have entered it. But these all died in faith, not having received the promise.

Heb. 11 · 13.

A SPIRITUAL INHERITANCE.

The promise to Abraham and his seed was to be fulfilled in Christ; hence, a spiritual inheritance.

Gen. 22: 15, 18; Gal. 3: 16, 13, 14.

A TESTAMENT OR WILL.

A testament or will, does not take effect until the testator dies; therefore, the will to Abraham and his seed, which will was to be fulfilled in Christ, did not come into effect until Jesus Christ died upon the cross.

Heb. 9: 16, 17.

A TESTATOR WHO DIES.

A testator who dies can not execute his own will, so there must be of necessity an executor appointed to carry into effect the will; therefore, God has appointed the Holy Ghost to execute the will he made to Abraham and his seed, which will took effect at the death of Christ.

John 16: 7, 13, 14.

THE PROMISE OF CANAAN TO ABRAHAM AND HIS SEED.

The promise of Canaan to Abraham and his seed, for an

everlasting inheritance, was a type which signifies a spiritual legacy or blessing we would receive through Christ.

Gen. 22: 17, 18; Gal. 3: 16.

THIS LEGACY OR BLESSING SIGNIFIES

The baptism of the Holy Ghost. Gal. 3: 13, 14; John 7: 37-39; 16: 7; Luke 24: 49; Acts 1: 8, 4, 5; 2: 39.

Holiness and righteousness. Luke 1: 68-75.

SANCTIFICATION IS SPOKEN OF IN GOD'S WORD AS AN INHERITANCE.

Acts 20: 32; 26: 18.

IT IS THROUGH THE BLOOD OF THIS COVENANT WE ARE MADE PERFECT.

Heb. 13: 20, 21.

DEAR READER, IF YOU WANT TO PROVE THE WILL OF GOD OBEY Rom. 12: 1, 2.

GOD'S COVENANT WITH ABRAHAM AND HIS LITERAL SEED.

BY H. M. RIGGLE.

THE COVENANT.

I will multiply thee exceedingly, and make of thee a great nation. Thy seed shall be as the stars of the heaven, and as the sand which is upon the sea shore in numbers. Gen. 12: 2; 15: 5; 17: 6; 22: 17; 24: 60.

Unto thy seed will I give the land of Canaan for a possession. Gen. 12: 5, 6, 7; 13: 14-17; 15: 18; Psa. 105: 9-11.

THE COVENANT WAS FULFILLED UNDER THE LAW.

The literal seed of Abraham became a great nation, and multiplied until they became like the stars of heaven and the sand of the sea shore in numbers. Deut. 1: 10; 10: 22; 26: 5; 1 Kings 3: 8; Heb. 11: 12, 13.

The literal seed of Abraham received the literal land of Canaan for an inheritance. Deut. 34: 1-4; 1: 7, 8, 21; Josh. 1: 1-6; 1 Kings 4: 20, 21; Psa. 105: 9-44; Neh. 9: 7, 8, 23-25; Josh. 24: 13.

Did Abraham receive the promise?

Abraham himself individually did not receive the inheritance. Acts 7: 5.

Abraham received it and possessed it in his seed. Heb. 6: 15; Neh. 9: 7, 8; Josh. 23: 14; 21: 43-45; Gen. 28: 4.

In what sense did the Jews, the literal seed of Abraham, receive the land of Canaan for an everlasting possession, and dwell therein forever?

The word forever in the Old Testament when applied to things pertaining to the earth, signifies, "a limited duration; for a time only." Ex. 21: 6; Jonah. 2: 6; Ex. 12: 24; 27: 21; 28: 43.

The word everlasting in the Old Testament when ap-

plied to statutes in Israel and to things pertaining to this earth simply signifies a limited duration, for a time only. Ex. 40: 15; Lev. 16: 34; 24: 8; Num. 25: 13; Gen. 17: 8.

GOD'S COVENANT WITH ABRAHAM AND HIS SPIRITUAL SEED.

BY H. M. RIGGLE.

THE COVENANT.

Thou shalt be a father of many nations. Gen. 17: 5.

In thy seed shall all the nations of the earth be blessed. Gen. 12: 3; 18: 18; 22: 18.

THE COVENANT IS FULFILLED UNDER THE GOSPEL.

Abraham is now the father of many nations through Jesus Christ. Rom. 4: 13-17; 9: 6-8, 24; Gal. 4: 28; 3: 7, 26, 29.

All nations of earth are now being blessed in the seed of Abraham, which is Christ. Gal. 3: 13, 14, 16; Luke 2: 10, 11, 29-32; Acts 13: 46-48; 28: 28.

The blessing which comes to the nations through Jesus Christ is full salvation from sin—perfect holiness. Acts 3: 26; Luke 1: 74, 75; Gal. 3: 13, 14; Luke 24: 49; Acts 1: 4, 5; 20: 32; Heb. 4: 3, 9.

This spiritual blessing promised was not received by the literal seed under the law. Heb. 11: 13, 39, 40.

MISCELLANEOUS TEACHING.

BY S. L. SPECK.

IF WE WILL BE THE PEOPLE OF GOD AND PLEASE HIM IN ALL WE DO WE MUST

Be holy. 1 Pet. 1: 14-16.

Be filled with the Spirit. Eph. 5: 18; John 4: 23, 24.

Let our light shine. Mat. 5: 16.

Love God. Mark 12: 30.

Love the brethren. 1 Pet. 2: 17; 3: 8; John 13: 34, 35.

Love our neighbor. Mark 12: 31.

Love our enemies. Mat. 5: 44.

Be kind. Eph. 4: 32.

Forgive wrongs done unto us. Eph. 4: 32; Mat. 6: 14, 15.

Be gentle. 2 Tim. 2: 24.

Bridle our tongues. Jas. 3: 1-18; 1: 26.

Keep God's commandments. 1 John 2: 4; Rev. 22: 14.

IF WE WILL BE THE PEOPLE OF GOD AND PLEASE HIM IN ALL WE DO WE MUST NOT

Love the world. 1 John 2: 15, 16.

Be unequally yoked together with unbelievers. 2 Cor. 6: 14-18; 2 Tim. 3: 1-5.

Commit sin. John 5: 14; 8: 11; 1 John 2: 1.

Be busybodies in other men's matters. 2 Thes. 3: 11; 1 Tim. 5: 13; 1 Pet. 4: 15.

Speak evil of any man. Titus 3: 1-3; Jas. 4: 11.

Be backbiters. 2 Cor. 12: 19-21.

Be tattlers. 1 Tim. 5: 11-14; Titus 2: 1-9.

Be liars. Eph. 4: 25; Col. 3: 9.

Be schismatics. 1 Tim. 4: 1-3; Titus 1: 10, 11.

CONCLUSION.

1 Cor. 8: 12.

OUR AFFECTIONS.

NATURAL AFFECTION

Should exist between husband and wife. Eph. 5: 21-25, 33; Titus 2: 4, 5; Col. 3: 19; 1 Cor. 7: 2-5.

Should exist between parents and children. Gen. 46: 29; Titus 2: 4.

Becomes perverted in some. 1 Tim. 4: 1-3; 2 Tim. 3: 1-3; Rom. 1: 26, 27.

Ceases at death. Mat. 22: 23-30.

SPIRITUAL AFFECTION

Should be supremely set on God. Mark 12: 30.

Should exist between God's people. Rom. 12: 10; 1 Thes. 2: 8; 1 Pet. 1: 22.

Christ should have the first place in our spiritual affection. Mat. 10: 37; John 21: 15.

Should be centered upon heavenly things. Col. 3: 1, 2.

Should not grow cold. Mat. 24: 12; Rev. 2: 4; 3: 15, 16.

CARNAL AFFECTIONS

Must be mortified. Rom. 8: 13; Col. 3: 5; 1 Thes. 4: 4, 5.

Must be crucified. Gal. 5: 24.

WORLDLY AMBITION.

BY H. M. RIGGLE.

WORLDLY AMBITION

Is condemned by God. Gen. 11: 1-9.

Was condemned by Christ. Mat. 18: 1-4; 20: 20-28; 23: 5-12.

Leads to strife and contention. Jas. 4: 1-6; Mat. 20: 20-24.

Comes from pride in the heart. Hab. 2: 5.

MISCELLANEOUS POINTS.

Saints should avoid worldly ambition. Psa. 131: 1, 2; Heb. 11: 24-26; John 5: 44; Jas. 4: 4.

Worldly ambition when attained is only vanity. Job 20: 5-9; 24: 24; Psa. 49: 11-20.

Those who seek worldly ambition shall be brought low. Ezek. 31: 10, 11; Obad. 3, 4; Luke 14: 11; Prov. 16: 18.

CHRISTIAN COMPENSATION.

MAT. 19: 27.

BY S. L. SPECK.

WHO MUST THE CHRISTIAN SERVE?

Dan. 6: 19, 20.

THE CHRISTIAN'S COMPENSATION.

If the Christian expects compensation for his service, what kind of service must he render unto God to merit it?

Willing service. 1 Chr. 29: 5.

Exclusive service. Mat. 6: 24; Josh. 24: 14-24.

Acceptable service. Heb. 12: 28.

ACCEPTABLE SERVICE INCLUDES

Spiritual worship. John 4: 23, 24.

A holy life. Luke 1: 74, 75.

WHAT ARE THE CONDITIONS TO BE COMPLIED WITH TO BE A SERVANT OF GOD?

We must forsake all. Luke 14: 33.

Father.

Mother.

Wife.

Children.

Brother.

Sister.

Our own life. Luke 14: 26.

Self-denial. Mat. 16: 24; Titus 2: 11, 12.

FOR OUR SERVICE UNTO GOD WE WILL RECEIVE AS COMPENSATION

Our food. Ezek. 34: 14, 15; Psa. 37: 3; Jer. 3: 15.

We will have bread to eat. Isa. 33: 16; John 6: 50, 51, 58.

We will have manna to eat. Rev. 2: 17.

Also corn and wine. Joel 2: 19.

And fruit to eat. Rev. 2: 7.

And plenty of water to slake our thirst. John 7: 37-39; 4: 14.

HOW MUCH SHALL WE BE PERMITTED TO EAT?

In plenty. Joel 2: 26.

Till we are satisfied. Mat. 5: 6.

WHERE SHALL WE EAT OUR FOOD?

In the presence of our enemies. Psa. 23: 5.

In the courts of God's holiness. Isa. 62: 8, 9.

WITH WHOM SHALL WE EAT? Rev. 3: 20.

WHAT WILL BE THE RESULT OF THUS BEING FED?

Be fat and flourishing. Psa. 92: 14.

Will not be ashamed. Joel 2: 26.

Will praise God. Isa. 62: 9.

OUR CLOTHING.

Garments. Isa. 61: 3, 10; Rev. 3: 5; 19: 7, 8.

Shoes to wear. Eph. 6: 15.

A head protection. Eph. 6: 17.

MISCELLANEOUS.

Our lodging. Ezek. 34: 25; Psa. 127: 2; Prov. 3: 24; Jer. 31: 26.

Spending money. Rev. 3: 18.

Spiritual blessings. Ezek. 34: 26; Mal. 3: 10.

Peace with God. Rom. 5: 1; John 14: 27; Psa. 119: 165.

Spiritual joy. John 16: 20; 1 Pet. 1: 8.

A blessed privilege of being with Christ. John 12: 26; Rev. 14: 1.

A hundredfold more in this life than we forsook. Mark 10: 29, 30.

An eternal home in heaven. Mat. 25: 31-34; 2 Cor. 5: 1; 1 Pet. 1: 4, 5.

THE BAPTISM OF THE HOLY GHOST.

ACTS 19: 1-6.

BY H. M. RIGGLE.

THE QUESTION ASKED BY PAUL IN ACTS 19: 2 IMPLIES

That the Holy Ghost is for believers. John 7: 39.
That the Holy Ghost is for all believers. Acts 2: 38, 39.
That if believers have him they know it. Heb. 10: 14, 15.
That it is necessary to have him. John 16: 13.

THE BAPTISM OF THE HOLY GHOST WAS PROPHESIED.
Isa. 32: 15; Ezek. 36: 27; Joel 2: 28, 29.

THE BAPTISM OF THE HOLY GHOST IS PROMISED.
Mat. 3: 11; John 14: 16, 17, 26; Luke 24: 49.

THE PROMISE OF THE HOLY GHOST IS TO ALL.
Acts 2: 38, 39.

THE BAPTISM OF THE HOLY GHOST IS RECEIVED SUBSEQUENT TO JUSTIFICATION.
He is given only to true believers. Acts 19: 1, 2; Eph. 1: 13; Acts 8: 5-17.
He dwells in the holy. 1 Cor. 3: 16, 17.
He dwells in the obedient. Acts 5: 32.

HIS OFFICE WORK.
He sanctifies believers. Acts 15: 8, 9; Rom. 15: 16.
He sheds the love of God abroad in the heart. Rom. 5: 1-5.
He gives power. Acts 1: 8.
He seals believers. Eph. 1: 13; 4: 30.
He guides into all truth. John 14: 26; 16: 13.
He perfects in unity. Acts 4: 31-33.
One with Christ. Heb. 2: 11.
One in Christ. Gal. 3: 28.

JUDGMENT IN ZION.

1 PET. 4: 17, 18.

BY S. L. SPECK.

THIS IS NOT THE GENERAL OR FINAL JUDGMENT, BUT A PRELIMINARY JUDGMENT, WHICH IS TO BEGIN AT THE HOUSE OF GOD.
God's house is the church. 1 Tim. 3: 15.
The ungodly are all those who profess religion in Christ and do not keep God's commandments. Luke 6: 46; John 14: 23; 2 Pet. 2: 5, 6.
The sinners are all those who are committing sin. John 8: 34; 1 John 3: 5, 8.

THE PRELIMINARY JUDGMENT IS PRESENT, AND BEING SENT FORTH BY THE PROCLAIMING OF THE PURE GOSPEL.
Psa. 149: 1-9; Micah 3: 8; Isa. 58: 1.

THOSE WHO HAVE NO RIGHT TO EXECUTE JUDGMENT.
Mat. 7: 1-5; Rom. 2: 3.

THOSE WHO HAVE A RIGHT TO EXECUTE JUDGMENT.
1 Cor. 2: 15; 6: 1-5; Mal. 3: 18.

IF HYPOCRITES WERE ALLOWED TO SEND FORTH JUDGMENT, THEY WOULD SEND FORTH WRONG JUDGMENT.
Hab. 1: 4.

THERE IS A CLASS OF PEOPLE WHO
Hate judgment. Micah 3: 9.
Turn judgment to wormwood. Amos 5: 7.

Turn judgment to gall. Amos 6: 12.

GOD PROMISES TO RESTORE TO HIS CHURCH PROPER JUDGES. Isa. 1: 25, 26; 28: 17-20.

THE OBJECT OF THIS PRELIMINARY JUDGMENT.

To cleanse the church. Isa. 1: 27; 4: 3, 4; Zech. 13: 8, 9; Mal. 3: 18; Psa. 106: 30.

To effect righteousness. Psa. 94: 15; Amos 5: 24.

To teach the people righteousness. Isa. 26: 9.

SIN IN TWO FORMS.

BY S. L. SPECK.

MAN IN A STATE OF NATURE POSSESSES SIN IN TWO FORMS. Isa. 6: 5-8.

INBORN SIN.

Cause of inborn sin. Rom. 5: 12-19.

Comes through inheritance. Gen. 5: 3; 8: 21; Psa. 51: 5; Eph. 2: 3.

Inherited sin is styled in the Bible as follows:

Sin that besets us. Heb. 12: 1.

Sin that dwelleth in me. Rom. 7: 17, 20.

The old man. Rom. 6: 6; Eph. 4: 22; Col. 3: 9.

Inherited sin is manifested in the unsanctified.

In the way of pride. Mark 9: 34.

In the way of fear. Mat. 14: 25, 26; 1 John 4: 17, 18.

In the way of divisions. 1 Cor. 3: 1-3.

By feeling a need of an inward cleansing. 1 John 1: 8.

SINS COMMITTED.

Psa. 51: 4; Isa. 1: 18; 59: 1, 2; Mat. 1: 21; Luke 7: 47.

TWOFOLD CLEANSING.

BY S. L. SPECK.

TWOFOLD CLEANSING IS BASED UPON THE FACT THAT MAN IN A STATE OF NATURE POSSESSES SIN IN TWO FORMS; NAMELY,

Sin inherited. Psa. 51: 5; Rom. 5: 12-19.

Sins committed. Psa. 51: 4; Isa. 1: 18.

THE FIRST CLEANSING TAKES AWAY ALL SINS COMMITTED. Rev. 1: 5.

THE SECOND CLEANSING PURIFIES OUR HEARTS FROM INBORN SIN. 1 John 1: 8, 7; 3: 1-3.

THESE TWO CLEANSINGS ARE TERMED IN THE BIBLE

First cleansing—justification. Luke 18: 13, 14; Rom. 4: 5.

Second cleansing—sanctification. 1 Thes. 4: 3.

THE FIRST CLEANSING IS APPLIED TO THE UNGODLY—SINNER.

Sinner. Jas. 4: 8; Luke 18: 13, 14.

Ungodly. Rom. 4: 5.

THE SECOND CLEANSING IS APPLIED TO THE BELIEVER. John 17: 17, 20; 1 Thes. 1: 1; 4: 1-3; John 15: 2.

TWOFOLD CLEANSING IS PLAINLY SET FORTH IN THE FOLLOWING SCRIPTURES. Psa. 51: 7; Isa. 6: 5-8; Zech.

13: 1; John 15: 1, 2; Eph. 5: 25-27; Titus 3: 5; 2 Cor. 7: 1; Jas. 4: 8.

TWO WORKS OF GRACE.

BY ALVIN J. ELLISON.

A FOUNTAIN OPENED FOR SIN AND FOR UNCLEANNESS.
Zech. 13: 1.
Christ's blood is the fountain. Rev. 1: 5; 1 John 1: 7.
First work—justification. Rom. 5: 9.
Benefit received. Rev. 1: 5; Isa. 1: 18.
Happy state. Rom. 5: 1; 8: 1; Mat. 18: 3.
Second work—sanctification. Heb. 13: 12.
Benefit received. 1 John 1: 7; 3: 3.
First — redeem from all iniquity. Titus 2: 13, 14.
Second — purify his people. Titus 2: 14.
Happy state. Mat. 5: 8.

PROOF THAT SANCTIFICATION IS A SECOND WORK OF GRACE.
The Thessalonians considered.
They were in Christ. 1 Thes. 1: 1.
Were not yet sanctified. 1 Thes. 4: 1-3; 5: 23, 24.
The Hebrews considered.
They were converted. Heb. 3: 1; 12: 22-24.
Were not sanctified. Heb. 6: 1; 10: 19-22; 4: 1.

CONCLUSION.
Heb. 12: 25-27.

ZEAL.

CONCERNING ZEAL.
Christ set the example. John 2: 13-17.
Godly sorrow leads to zeal. 2 Cor. 7: 10, 11.
Our earnest zeal will provoke others. 2 Cor. 9: 2.

THE ZEAL OF GOD'S PEOPLE SHOULD BE EXHIBITED
In spirit. Rom. 12: 11.
In well doing. Gal. 4: 18; Titus 2: 14.
In desiring the salvation of others. Acts 26: 27-29; Rom. 10: 1.
In contending for the faith. Jude 3.
In missionary labors. Rom. 15: 18-24.
For the glory of God. Num. 25: 11-13.
For the welfare of saints. Col. 4: 13.
Against idolatry. 2 Kings 23: 4-14.

ZEAL IS SOMETIMES
Wrongly directed. Acts 22: 3, 4; Phil. 3: 6.
Not according to knowledge. Acts 21: 20; Rom. 10: 2; Gal. 1: 14.

HOLY ZEAL EXEMPLIFIED.
Phinehas. Psa. 106: 30.
Josiah. 2 Kings 23: 19-25.
Epaphras. Col. 4: 12, 13.

WORKS.

THE WORKS OF THE LAW WERE INSUFFICIENT TO SAVE MAN FROM SIN.
Rom. 3: 20; 4: 2; Gal. 3: 1-11.

SALVATION IS NOT ATTAINED BY WORKS ALONE.

Gal. 2: 16; Eph. 2: 8, 9; 2 Tim. 1: 9; Titus 3: 5.

BY FAITH AND WORKS TOGETHER MAN OBTAINS SALVATION. Jas. 2: 14-26.

CONCERNING GOOD WORKS.

Christ is our example. John 10: 32; Acts 10: 38.

They are termed good fruits. Jas. 3: 17.

They are termed fruits of righteousness. Phil. 1: 11.

They are termed works and labor of love. Heb. 6: 10.

They are wrought by God in us. Isa. 26: 12; Phil. 2: 13.

They are to be performed in Christ's name. Col. 3: 17.

God is glorified by good works. John 15: 8.

Ministers should be patterns of good works. Titus 2: 7, 8.

Ministers should exhort to good works. 1 Tim. 6: 17, 18; Titus 3: 1, 8, 14.

The blessing of God attends good works. Jas. 1: 25.

Crooked professors are reprobate unto good works. Titus 1: 15, 16.

GOD'S SAINTS

Are created in Christ Jesus unto good works. Eph. 2: 10.

Are exhorted to put on good works. Col. 3: 12-14.

Should be full of good works. Acts 9: 36.

Are zealous of good works. Titus 2: 14.

Should be furnished unto all good works. 2 Tim. 3: 17.

Should be rich in good works. 1 Tim. 6: 18.

Should maintain good works. Titus 3: 8, 14.

Should be established in good works. 2 Thes. 2: 17.

Should be fruitful in good works. Col. 1: 10.

Should be perfect in good works. Heb. 13: 20, 21.

Should be prepared unto all good works. 2 Tim. 2: 21.

Should abound to every good work. 2 Cor. 9: 8.

Should show our works with meekness. Jas. 3: 13.

Should avoid ostentation. Mat. 6: 1-18.

Should bring to light their works. John 3: 19-21.

MISCELLANEOUS POINTS.

Our works follow us, and continue to wield an influence either for good or bad long after our decease. Rev. 14: 13.

God will bring every work into judgment. Eccl. 12: 13, 14; 2 Cor. 5: 10.

We shall be rewarded or punished according to our works. Mat. 16: 27; Rom. 2: 5, 6; Mat. 25: 31-46.

THE BATTLE OF ARMAGEDDON.

REV. 16: 16.

BY D. O. TEASLEY.

THE BATTLE FIELD.

Armageddon (mount of holiness and truth) of the New Testament is an antitype of the Megiddo of the Old Testament, which was the scene of the two greatest victories ever won by ancient Israel; viz., that of Barak over the Canaanites

(Judges 4 and 5), and that of Gideon over the Midianites (Judges 7). Here also Deborah sang her war song. Judges 5. Here (in Armageddon, the great battle field of the New Testament) shall the armies of the redeemed put to flight the infernal hosts mentioned in Rev. 20: 8 as Gog and Magog; viz., the combined forces of false religions. The battle of Armageddon is not, as some have supposed, a battle fought with lead and steel, but a struggle between the powers of right and wrong. On the one side will be the saints of the most high God, commanded by Jesus Christ and the Spirit of truth. On the other side, the false religions of earth marshaled by the Archfiend and the spirit of Paganism.

GOD'S ARMY.

Gathering. Ezek. 34: 11, 12.
- Manner of gathering. Jer. 16: 16.
- Time of gathering. Mat. 24: 30-33.
- Place of gathering. Rev. 16: 16; Ezek. 34: 13; Isa. 35: 10.

Its Captain.
- He is perfect. Heb. 2: 10; 5: 8, 9.
- There is only one captain. Hos. 1: 11; John 10: 16.
- He is faithful and true. Rev. 19: 11.
- He goes before his army. Joel 2: 11.

Uniform. Rev. 19: 8; 3: 5.

Weapons. 2 Cor. 10: 4; Mat. 26: 51-53; Eph. 6: 12.

Armor.
- The girdle. Eph. 6: 14; 1 Pet. 1: 13.
- Breastplate. Eph. 6: 14; 2 Cor. 6: 7; 1 Thes. 5: 8.
- Shoes. Eph. 6: 15; Rom. 10: 15.
- Shield. Eph. 6: 16; 1 John 5: 4.
- Helmet. Eph. 6: 17; 1 Thes. 5: 8.
- Sword. Eph. 6: 17; Heb. 4: 12.

General description.
- They are a strong people. Joel 2: 4, 5; 3: 9, 10; Zech. 12: 8; 1 John 2: 14.
- They cause their enemies much trouble. Joel 2: 6; Acts 17: 6-8; 16: 19-22.
- They march in order. Joel 2: 7, 8.
- One shall not thrust another. Joel 2: 8; Isa. 11: 13, 14; 1 Thes. 5: 12, 13; 2 Cor. 13: 11.
- They are a pure people. Mal. 3: 3; Mat. 5: 8; Eph. 5: 26, 27; Titus 2: 14.

GOD'S SACRIFICE.

Mat. 24: 28; Ezek. 39: 17.

"While Mat. 24: 28 may have had a fulfilment at the destruction of Jerusalem, it evidently was to reach its true fulfilment just prior to the end, as it is used in such close connection with the coming of the Son of man. The word 'eagles' is more correctly rendered 'vultures' in the new version. The basis of the language is a dead, putrifying body, the scent of

which attracts the vultures and other birds and beasts of prey. The application of this figure is spiritual. While the Lord is mustering his host on the high plains of Armageddon (Rev. 16: 16) in this beautiful evening light, the spirits of devils are gathering together the hosts of Babylon in confederation and opposition to the burning truth of God, and the true saints of God who stand by it. This is the last spiritual conflict. The Gog and Magog army of false religions being slain and cut off by the word of God, compose this great carcass. The vultures signify evil spirits which possess and prey upon these dead formalists. These now swarm and throng the great Babel of sectism. Rev. 18: 2-5. This slaughter is called a great sacrifice, because many of them possessed noble attributes, and were even mighty through God; but when the whole truth was presented they would not get saved from the last spot of sin and sectism; therefore, God had to sacrifice them in order to get a pure church."

- This sacrifice will take place on the mountains of Israel —battle field of truth. Ezek. 39: 2-5, 17.
- It will be a sacrifice of great men—those who have been useful in the work of God. Ezek. 39: 18-20; Rev. 19: 18.
- There are various reasons why God must make this sacrifice.
  - He must have a pure army. Rev. 19: 4; Rom. 1: 24-26; Isa. 4: 3-5.
  - People become careless. Ezek. 39: 6, 7; 1 Pet. 5: 8; 2 Pet. 1: 5-10.
  - They become unfaithful. Jer. 23: 1, 2, 11-15; 2 Pet. 2: 20-22; Ezek. 34: 2-10.
  - They will not receive a love for the truth. 2 Thes. 2: 10-12; 1 Kings 22: 15-27; Jer. 51: 37-40.
- Wild beasts (beastly spirits) and feathered fowls (deceptive spirits) shall prey upon the carcasses of those who are slain. Ezek. 39: 17; Isa. 34: 2, 3, 13, 14; Jer. 7: 33; Rev. 19: 17; 18: 2, 3.
- They are slain with the sword of truth. Isa. 34: 2-14; Rev. 19: 15; Jer. 48: 10; Eph. 6: 17.
- Condition of those slain.
  - They sleep a deep and perpetual sleep. Isa. 29: 8-10; Jer. 51: 39, 40, 57.
  - They are under the influence of, and controlled by wicked spirits. Rev. 18: 2; Isa. 34: 13, 14; Jer. 12: 9-12; Isa. 18: 3-6.
  - They are drunken. Isa. 29: 9; 28: 7, 8.
  - They are compared to sleeping, greedy dogs. Isa. 56: 9-12; Micah 3: 11.

THE GOG AND MAGOG ARMIES.

The three unclean spirits which proceed out of the mouth of the dragon (Paganism),

and out of the mouth of the beast (Popery), and out of the mouth of the false prophet, (Protestantism) are the three great powers of formal religion, which will be the instrument in the hands of the devil of gathering together the Gog and Magog armies to the great and final conflict with the armies of heaven. This being the case the adherents of these three false spirits maturely become the Gog and Magog armies.

Their gathering.
- Manner of gathering. Rev. 20: 8; 16: 13, 14.
- Time of gathering. 2 Tim. 4: 3, 4; 2 Pet. 2: 1-3; 2 Tim. 3: 1-5.
- Place of gathering. Rev. 20: 9; 16: 14.

Their armor. Ezek. 38: 2-4.

Their captain. Rev. 20: 7, 8.

General description.
- They are divided. Mark 3: 24, 25.
- They are empty, faint, and hungry. Isa. 29: 8.

THE FINAL CONFLICT.

The armies of heaven advance. Rev. 19: 11-16.

The armies of the beast appear. Rev. 19: 19.

The beast and his armies are taken. 2 Thes. 2: 8-10; Rev. 19: 20; 20: 9, 10; Dan. 7: 11; 2 Thes. 1: 7-9.

King Jesus thus triumphant over the armies of earth and hell at this time delivers up his glorious kingdom to the Father. 1 Cor. 15: 24-28.

The army in Armaggeddon's heights is now released from duty and caught up to be forever with the Lord. 1 Thes. 4: 16, 17.

HOPE.

ROM. 8: 24, 25.

BY ALVIN J. ELLISON.

RELATIONSHIP OF THE UNSAVED CLASSIFIED.

The sinner. Eph. 2: 11, 12.

The hypocrite. Job 8: 13, 14; 27: 8.

The deceived. Mat. 7: 21-23; 2 Thes. 2: 10-12.

All the unsaved. Psa. 9: 17.

RELATIONSHIP OF THE SAVED CLASSIFIED.

The justified. 1 Pet. 1: 3.
- Experience. Prov. 10: 28; Jer. 17: 7, 8; Psa. 146: 5.

The sanctified. 1 John 3: 3.
- Experience. Heb. 7: 19; 10: 14, 15; 6: 17-19.

AN EXHORTATION TO THE SAVED. 1 Pet. 3: 15; Heb. 3: 6.

CONCLUSION. Rom. 5: 1-5.

THE SHEPHERD AND THE SHEEP.

1 PET. 2: 21-25.

BY ALVIN J. ELLISON.

WHO IS THE SHEPHERD? Heb. 13: 20, 21; John 10: 11.

WHO ARE THE SHEEP?

Ezek. 34: 31.

What portion of men? John 10: 27; 1 Pet. 2: 21-23.

There are false sheep. John 10: 26; 8: 47.

THE SHEPHERD'S CARE FOR THE SHEEP. Psa. 23: 1-6.

In feeding. Ezek. 34: 13-15.
His manner of feeding. Acts 20: 28; 1 Pet. 5: 1-4.
UNITY OF HIS FLOCK.
John 17: 20-23; Acts 4: 32.
ONE FOLD FOR THE SHEEP.
John 10: 15, 16.
Door of entrance. John 10: 9.
Door of exit. Ex. 32: 33.
A CAUTION TO THE SHEEP.
Mat. 7: 15-17.

SIN—INHERITED.

ROM. 7: 14.

BY H. M. RIGGLE.

ALL MEN ARE BORN WITH THE GERM OF DEPRAVITY IN THEIR HEARTS.
Man at birth is in God's sight unclean. Job 14: 1, 4; 15: 14; 25: 4.
Man is conceived and shapen in sin. Psa. 51: 5.
Man is "by nature" sinful. Eph. 2: 3.
Man possesses an inward bent to evil "from the womb," or, "as soon as he is born." Psa. 58: 3.
The imagination of man's heart is evil from his youth. Gen. 8: 21.

HUMANITY SINFUL BY BIRTH.

It being true that humanity is sinful by birth and even from conception, it follows conclusively that the elements that germinate depravity lay in the germ of human life, thus being transmitted down through the entire human family. Therefore, this degenerate nature must have started in him through whom the human family fell.

Rom. 5: 12, 19.
IT IS SIN AS AN ELEMENT OF MORAL EVIL; AN INDWELLING, MOVING, WORKING FORCE.
Rom. 7: 9-15, 17.
IT IS LOCATED OR DIFFUSED THROUGHOUT THE ENTIRE BEING OF MAN.
2 Cor. 7: 1.
In the heart or soul. Prov. 4: 23; Gen. 8: 21; Eccl. 8: 11; Jer. 17: 9; Mark 7: 21-23; Mat. 15: 18.
In the members. Rom. 7: 23.
IT IS THE SOURCE FROM WHICH ISSUES ALL THE ACTUAL SINS OF A MAN'S LIFE.
Mark 7: 21-23; Luke 6: 45; Prov. 4: 23.
JUSTIFIED BELIEVERS POSSESS THIS DEPRAVED NATURE.
The disciples before the day of Pentecost
Were justified.
Christ forgave others; hence, they also were pardoned. Luke 7: 37-50.
They believed on him. John 6: 69.
They were not of the world. John 17: 6-10, 16.
They were in Christ. John 15: 4, 5.
Carnality was manifested in their lives.
By aspiring to be greatest. Mark 9: 33, 34; Mat. 20: 20-23.
By envy and anger. Mat. 20: 24.
By strife. Luke 22: 24.
By resentment. Luke 9: 51-56.
By fear. Mat. 26: 56.

The Corinthians.
Were justified.
Were in Christ. 1 Cor. 1: 30.
Were God's husbandry—God's building. 1 Cor. 3: 9.
Were "babes in Christ." 1 Cor. 3: 1, 2.
Were "yet carnal." 1 Cor. 3: 3.

SANCTIFICATION IS THE GRACE THAT REMOVES INHERITED DEPRAVITY.

Sanctify—To cleanse from corruption; to purify from sin.—Webster.

Sanctification is effected through the agency of the Holy Ghost, at which time our hearts are purified. Rom. 15: 16; Acts 15: 8, 9.

Sanctification is effected with the blood of Christ, which purges or cleanses our hearts from all sin. Heb. 13: 12; 9: 13, 14; 1 John 1: 7.

Sanctification is subsequent to regeneration. John 15: 2; 1 Thes. 1: 1; 4: 1-3.

DELIVERANCE FROM INHERITED SIN IS OBTAINABLE IN THIS LIFE.

Rom. 6: 22; Mat. 5: 8.

SIN—ACQUIRED.

BY H. M. RIGGLE.

SIN DEFINED.

Is transgression of the law. 1 John 3: 4.
By doing that which God's law forbids. 1 John 5: 17.
By omitting to do what God's law demands us to do. Jas. 4: 17.
Whatever is not of faith is sin. Rom. 14: 23.
The thought of foolishness is sin. Prov. 24: 9.
Evil imaginations are sin. Gen. 6: 5; 8: 21.
Sin is only held against man when he receives light that the thing he is practising is condemned by God's law. John 9: 39-41; 15: 22-24.

SIN DESCRIBED.

It comes from an evil heart. Mark 7: 21-23.
It is the fruit of lust. Jas. 1: 15.
It is the sting of death. 1 Cor. 15: 56.
It is the works of darkness. Eph. 5: 11.
It is the works of the devil. 1 John 3: 8; John 8: 44.
It is dead works. Heb. 6: 1.
It is deceitful. Heb. 3: 13.
It is disgraceful. Prov. 14: 34.
It is great. 1 Sam. 2: 17.
It is mighty and manifold. Amos 5: 12.
It is sometimes presumptuous. Psa. 19: 13.
It is sometimes open and manifest. 1 Tim. 5: 24.
It is sometimes secret. Psa. 90: 8; Eccl. 12: 14.
It is like scarlet and crimson. Isa. 1: 18.

THE WICKED

Are the servants of sin. John 8: 34; Rom. 6: 16.
Are dead in sins. Eph. 2: 1.
Can not cease from sin. 2 Pet. 2: 14.

Add sin to sin. Isa. 30: 1.
Are often encouraged in sin by prosperity. Prov. 10: 16.
Led by despair they still continue in sin. Jer. 18: 12.
Often throw the blame on others. Gen. 3: 12, 13.
Often tempt others to sin. Gen. 3: 6.
Delight in those who commit sin. Rom. 1: 32.

EFFECTS OF SIN.
Present effects.
Produces death. Jas. 1: 15.
Separates from God. Isa. 59: 1, 2.
Brings into bondage. John 8: 34.
Future effects.
All who die in sin are lost. John 8: 21, 24.
All sinners will be cast into hell. Psa. 9: 17.

ALL WHO COMMIT SIN ARE OF THE DEVIL.
1 John 3: 8.

TO BECOME CHRISTIANS, MEN MUST
Become penitent for sin. Mat. 26· 75.
Become sorry for sin. Psa. 38: 18.
Forsake sin. Isa. 55: 7.
Depart from sin. 2 Tim. 2: 19.
Cease to do evil. Isa. 1: 16-18.
Confess their sins. Prov. 28: 13.

THE SACRIFICES OF THE LAW WERE INADEQUATE TO TAKE AWAY SINS.
The blood of animals could not take away sins. Heb. 10: 1-4.
No one lived without committing sin under the Mosaic law. 1 Kings 8: 46; Eccl. 7: 20.

PERFECT DELIVERANCE FROM ALL SIN CAN NOW BE OBTAINED THROUGH THE ATONEMENT OF JESUS CHRIST.
The prophets foretold this. Isa. 19: 20; Dan. 9: 24, 25; Zech. 13: 1.
It is fulfilled in this dispensation. Heb. 9: 26; 1 John 3: 5; John 1: 29; Mat. 1: 21.
God's people are kept from committing sin. Rom. 6: 1, 2; 1 John 3: 9; 5: 18; 1: 7; Titus 2: 11, 12; Luke 1: 74, 75.

EXAMPLES OF NEW TESTAMENT TEACHING ON LIVING WITHOUT SIN.
Jesus. John 5: 14; 8: 11.
Paul. 1 Cor. 15: 34.
Peter. 1 Pet. 2: 21, 22.
John. 1 John 2: 1; 3: 9.

CONCLUSION.
Ezek. 3: 20, 21.

SIN—OBJECTIONS CONSIDERED.

BY H. M. RIGGLE.

There are certain texts of scripture brought forth as objections to a sinless life in this world. These we will briefly consider.

"THERE IS NO MAN THAT SINNETH NOT."
1 Kings 8: 46; Eccl. 7: 20.
The above language was uttered by Solomon about one thousand years before Jesus Christ came and made

a perfect atonement for sin.

Solomon described the condition of the human family under the law only.

The sacrifices of the law could not save from sin. Heb. 10: 1-4, 9-12; 7: 19; 11: 39, 40; 9: 7-14.

Since Solomon's day Christ has come to the world to put an end to sin, and to fully save man from it. Rom. 8: 1-3; Heb. 9: 26; John 1: 29; Mat. 1: 21.

Men can now live holy lives. Titus 2: 11, 12; Luke 1: 74, 75; John 8: 11; 5: 14.

"WHO CAN SAY, I HAVE MADE MY HEART CLEAN, I AM PURE FROM MY SIN?"

Prov. 20: 9.

No man can say, "I have made my heart clean," because

We are not saved by works. Titus 3: 5, 6.

Christ only can purify our hearts. Acts 15: 8, 9.

All who have been cleansed by the blood of Jesus can say, "I am pure from my sin." 1 John 1: 7; Mat. 5: 8.

"NONE GOOD BUT GOD."

Mat. 19: 16, 17.

No ones possesses goodness independent of God. Isa. 64: 6.

God will dwell and live in us. 2 Cor. 6: 16; 1 John 4: 12, 13.

God will make us good. Luke 23: 50; Acts 11: 24.

"NONE RIGHTEOUS, NO, NOT ONE."

Rom. 3: 10.

This was not spoken of God's people under grace. Rom. 3: 10-18.

God's people are righteous. Isa. 60: 21.

God's people are righteous as he is. 1 John 3: 7.

God's people are righteous in this world. Titus 2: 11, 12.

"IF WE PROFESS TO BE FREE FROM SIN WE DECEIVE OURSELVES."

1 John 1: 8.

John addressed young converts, not yet sanctified. 1 John 2: 12; 3: 1; 1: 3, 4.

He taught them that in order to retain the grace of God, they must live without committing sin. 1 John 2: 28; 3: 6; 2: 6, 1; 3: 7-10; 5: 18, 19.

He showed them, that while their actual sins were pardoned, they still possessed inherent depravity. 1 John 2: 12; 1: 8.

He pointed out to them the way of deliverance from all sin in this life. 1 John 1: 7; 3: 3; 4: 17.

"PAUL DID NOT PROFESS TO BE FREE FROM SIN."

Rom. 7th chapter.

In Rom. 6th chapter Paul sets forth the standard of full salvation "under grace." He shows it to be a state where men are "dead to" and "freed from sin." Rom. 6: 1, 2, 6-8, 11, 12, 14, 15, 17, 18, 22.

In Rom. 7th chapter Paul sets forth the standard of justification "under the law." Rom. 7: 1-7.

Paul's infancy, and how he went under condemnation by getting a knowledge of the law. Rom. 7: 9-13.

Paul's experience under the law. Rom. 7: 14-21.

When Paul accepted Christ he obtained deliverance from the state above described. Rom. 7: 24, 25; 8: 1-3.

Paul's experience "under grace." We will hear his testimony in

A. D. 54. 1 Thes. 2: 10-12.
A. D. 58. Gal. 2: 20.
A. D. 59. 1 Cor. 11: 1.
A. D. 60. Acts 23: 1; 24: 16.
A. D. 64. Phil. 1: 21; 4: 13.
A. D. 66. 2 Tim. 4: 6-8.

THE SLEEP OF SIN.

EPH. 5: 17.

BY H. M. RIGGLE.

IN YOUTH IS GOD'S TIME FOR MEN TO SEEK HIM.

Eccl. 12: 1.

They that seek early shall find. Prov. 8: 17.

Seek while he may be found, call while he is near. Isa. 55: 6.

Harden not your hearts. Heb. 4: 7.

SOLEMN WARNINGS TO MEN WHO PRESUMPTUOUSLY GO ON IN SIN.

God's Spirit will not always strive. Gen. 6: 3.

Procrastination will make

Your heart as an adamant stone. Zech. 7: 11-13.

Your conscience seared as with a hot iron. 1 Tim. 4: 1, 2.

You may be "almost persuaded," yet be lost. Acts 26: 28.

You may receive the *last call.* Acts 24: 25.

MEN CAN PRESUME UPON GOD'S MERCIES, AND REJECT THE OFFERS OF SALVATION UNTIL

God's Spirit no longer strives with them. Gen. 6: 3.

God departs from them, and will not hear them. 1 Sam. 28: 6, 15.

Their house is left desolate. Luke 13: 34, 35.

The door of mercy forever closes against them. Luke 13: 25.

God will no longer have mercy. Isa. 59: 12. (See LXX.)

THE SAD CONDITION OF SUCH SOULS.

Their eyes are forever closed. Isa. 29: 8-10.

They sleep a perpetual sleep. Jer. 51: 39.

They may seek to enter, but will not be able. Luke 13: 23, 24.

They may call, but God will not answer; they may seek, but can not find. God will mock and laugh when their

fear cometh. Prov. 1: 20-31.

THEIR SAD END.
Luke 12: 19, 20.

THEIR FINAL, AWFUL DOOM.
Jude 13.

SINFULNESS OF SIN.

ROM. 7: 13.

BY H. M. RIGGLE.

LIGHT RATES THE SINFULNESS OF A CRIME.
Rom. 7: 7-13; John 9: 39-41; 15: 22-24.

SIN TO SOME IS GREATER THAN TO OTHERS, BECAUSE THEY HAVE MORE LIGHT.
John 19: 10, 11.

SINNERS ARE MORE SINFUL UNDER THE GOSPEL DISPENSATION THAN UNDER THE LEGAL.
Mat. 11: 20-24; 12: 41, 42.

SINNERS THAT PROFESS ARE WORSE THAN NON-PROFESSORS.
Mat. 23: 14.

BACKSLIDERS ARE IN A WORSE CONDITION THAN THOSE WHO WERE NEVER SAVED.
Mat. 12: 43-45; 2 Pet. 2: 20, 21.

LIGHT WILL RATE THE PUNISHMENT OF THE WICKED IN HELL.
Some will receive "few stripes," others "many." Luke 12: 46-48.

Some will have a "much sorer punishment" than others. Heb. 10: 29-31.

It will be "more tolerable" for some than others. Mat. 11: 20-24; 12: 41, 42; Luke 10: 10-15.

RICHES.

THEY ARE DESCRIBED AS
Temporary. Prov. 27: 24.
Uncertain. 1 Tim. 6: 17.
Unsatisfying. Eccl. 4: 8; 5: 10.
Corruptible. Jas. 5: 2; 1 Pet. 1: 18.
Fleeting. Prov. 23: 5.
Deceitful. Mat. 13: 22.
Perishable. Jer. 48: 36.

THEY ARE OFTEN
An obstruction to the reception of the gospel. Mark 10: 23-25.
Choke out the word of God. Mat. 13: 22.

THEY OFTEN LEAD TO
Pride. Ezek. 28: 5; Hos. 12: 8.
Forgetting God. Deut. 8: 13, 14.
Denying God. Prov. 30: 8, 9.
Forsaking God. Deut. 32: 15.
Self-sufficiency. Prov. 28: 11.
Anxiety. Eccl. 5: 12.
An overbearing spirit. Prov. 18: 23.
Oppression. Jas. 2: 6.
Fraud. Jas. 5: 4.

THEY WHO COVET RICHES
Fall into temptation. 1 Tim. 6: 9.
Err from the faith. 1 Tim. 6: 10.
Use unlawful means to acquire. Prov. 28: 20.
Bring trouble on themselves. 1 Tim. 6: 10.
Bring trouble on their families. Prov. 15: 27.
Profit not in the day of wrath. Prov. 11: 4.
Can not secure prosperity. Jas. 1: 11.

THE WICKED OFTEN
Increase in riches. Psa. 73: 12.
Spend their days in riches. Job 21: 13.
Trust in riches. Psa. 52: 7.
Heap up riches. Job 27: 16; Eccl. 2: 26.
Keep riches to their hurt. Eccl. 5: 13.
Boast themselves in riches. Psa. 49: 6.
Have trouble with riches. Prov. 15: 6.

THEY WHO POSSESS RICHES
Should not trust in them. Job 31: 24; 1 Tim. 6: 17.
Should not set their hearts upon them. Psa. 62: 10.
Should not boast. Deut. 8: 17.
Should not glory in them. Jer. 9: 23.
Should not hoard them up. Mat. 6: 19.
Should not be high-minded. 1 Tim. 6: 17.
Should devote them to God's service. 1 Chr. 29: 3.
Should give to the poor. Mat. 19: 21; 1 John 3: 17.
Should use them to promote the gospel. Luke 16: 9.
Should be liberal in all things. 1 Tim. 6: 18.

DENUNCIATION OF THOSE WHO
Get riches by vanity. Prov. 13: 11.
Get riches unlawfully. Jer. 17: 11.
Increase riches by oppression. Prov. 22: 16; Hab. 2: 6-8; Micah 2: 2, 3.
Hoard up riches. Eccl. 5: 13, 14; Jas. 5: 3.
Trust in riches. Prov. 11: 28.
Abuse riches. Jas. 5: 1, 5.
Spend riches upon their appetite. Job 20: 15-17.

FOLLY AND DANGER OF TRUSTING IN RICHES EXEMPLIFIED. Luke 12: 16-21.

DANGER OF MISUSING RICHES. Luke 16: 19-25.

THE POOR.

LUKE 6: 20.

GOD IS A FRIEND TO THE POOR.
He forgets not the poor. Psa. 9: 18.
He regards the poor equal with the rich. Job 34: 19.
He hears the poor. Psa. 69: 33.
He maintains the right of the poor. Psa. 140: 12.
He delivers the poor. Job 36: 15.
He protects the poor. Psa. 109: 31.
He exalts the poor. Psa. 107: 41.
He provides for the poor. Psa. 68: 10.
He despises not the prayer of the poor. Psa. 102: 17.
He is a refuge for the poor. Psa. 14: 6.
Christ became poor. Mat. 8: 20.
Christ preached to the poor. Luke 4: 18.

THE POOR
May be rich in faith. Jas. 2: 5.
May be liberal. Mark 12: 42-44.
May be upright. Prov. 19: 1.
Should rejoice in God. Isa. 29: 19.

Should hope in God. Job 5: 16.
Should commit themselves to God. Psa. 10: 14.

TO NEGLECT THE POOR
Is to neglect Christ. Mat. 25: 42-45.
Is inconsistent with the love of God. 1 John 3: 17.
Is a proof of unbelief. Jas. 2: 15-17.

GOD'S SAINTS SHOULD CARE FOR, AND PROVIDE FOR THE POOR.
2 Cor. 9: 9; Prov. 29: 7.
Liberally. Deut. 15: 7, 8, 10, 11.
Cheerfully. 2 Cor. 9: 7.
Without ostentation. Mat. 6: 1-4.
Not grudgingly. Deut. 15: 10.

THOSE WHO GIVE TO THE POOR
Are happy. Prov. 14: 21.
Are blessed. Prov. 22: 9.
Have the favor of God. Heb. 13: 16.

WE MUST NOT
Rob the poor. Prov. 22: 22, 23.
Wrong the poor in judgment. Ex. 23: 6.
Shut our hand against the poor. Deut. 15: 7.
Oppress the poor. Zech. 7: 10.
Despise the poor. Prov. 14: 21; Jas. 2: 2-4.

WE MUST DEFEND THE POOR.
Psa. 82: 3, 4.

THE WICKED
Care not for the poor. John 12: 6.
Oppress the poor. Job 24: 4-10; Ezek. 18: 12.
Vex the poor. Ezek. 22: 29.
Crush the poor. Amos 4: 1.
Tread down the poor. Amos 5: 11.
Devour the poor. Hab. 3: 14.
Persecute the poor. Psa. 10: 2.
Defraud the poor. Amos 8: 5, 6; Jas. 5: 4.

PUNISHMENT FOR
Oppressing the poor. Prov. 22: 16; Ezek. 22: 29-31.
Refusing to assist the poor. Job 22: 7, 10; Prov. 21: 13.
Acting unjustly toward the poor. Job 20: 19, 29; Isa. 10: 1-3; Amos 5: 11, 12.

PERFECTION.

BY C. W. NAYLOR.

BEFORE THE MOSAIC LAW
God created man upright. Eccl. 7: 29.
God created man in his own image. Gen. 1: 27.
The image of God is righteousness and true holiness. Eph. 4: 24.
God commanded men to be perfect. Gen. 17: 1.
Examples of perfection.
Noah. Gen. 6: 9.
Enoch. Heb. 11: 5.
Job. Job 1: 1, 8.

UNDER THE MOSAIC LAW.
Perfection was commanded. Deut. 18: 13; 1 Kings 8: 61.
A promise to the perfect. 2 Chr. 16: 9.
David's testimony. Psa. 138: 8; 101: 2.
Examples of legal perfection.
David. 2 Sam. 22: 33; Psa. 101: 2, 6.
Hezekiah. Isa. 38: 1-5.

Asa. 1 Kings 15: 14.
Paul. Phil. 3: 6.

CHRISTIAN PERFECTION.
Is a much higher state than perfection under the law. Heb. 7: 19; 10: 1-4; 9: 7-14.
Is commanded. Mat. 5: 48; 2 Cor. 13: 11; Heb. 6: 1.
Is effected
Through the gospel. 2 Tim. 3: 16, 17.
Through the blood of Jesus Christ. Heb. 13: 20, 21.
Those to be perfected.
The man of God. 2 Tim. 3: 17.
The saints. Eph. 4: 12, 13.
Sanctification is the grace that perfects us. Heb. 10: 14.
In what are we to be made perfect?
Elements which are perfected in us which admit of no subsequent development.
Holiness. 2 Cor. 7: 1.
Purity. 1 John 3: 3.
Heart. Psa. 101: 2.
Elements perfected in us in quality, but which admit of subsequent development.
Love. 1 John 2: 5; 4: 12, 17, 18.
Unity. John 17: 23.
In the will of God. Col. 3: 12.
Wanting nothing. Jas. 1: 4.
The bond of perfectness. Col. 3: 14.
Examples of Christian perfection. 1 Cor. 2: 6; Phil. 3: 15; Jas. 3: 2.
A kind of perfection not attainable in this life. Phil. 3: 11, 12.
The end of the perfect. Psa. 37: 37.

WATCHFULNESS.

CONCERNING WATCHFULNESS.
Christ set the example. Mat. 26: 38, 40; Luke 6: 12.
It is commanded. Mark 13: 37; Rev. 3: 2.
We are exhorted to watchfulness. 1 Thes. 5: 6; 1 Pet. 4: 7.
God especially requires watchfulness in his ministers. Isa. 62: 6; Mark 13: 33-37; Acts 20: 17, 31; 2 Tim. 4: 5.

FAITHFUL MINISTERS
Are exercised in watchfulness. Heb. 13: 17.
Are approved by watchfulness. Luke 12: 37-44.

WATCHFULNESS SHOULD BE
With prayer. Luke 21: 36.
With thanksgiving. Col. 4: 2.
With steadfastness of faith. 1 Cor. 16: 13.
With heedfulness. Mark 13: 33.
With sobriety. 1 Thes. 5: 6.
In all things. 2 Tim. 4: 5.

THAT WHICH SHOULD PROMPT US TO WATCHFULNESS.
Expected direction from God. Hab. 2: 1.
Uncertain time of Christ's coming. Mat. 24: 42.
Incessant assaults of the devil. 1 Pet. 5: 8.

Liability to temptation. Mat. 26: 41.

BLESSEDNESS OF WATCHFULNESS.
Luke 12: 37; Rev. 16: 15.

MATERIALISM REFUTED.

BY H. M. RIGGLE.

MATERIALISM DEFINED.

Materialism—the doctrine of materialists; the opinion of those who maintain that the soul of man is not a spirit substance distinct from matter; that man possesses no spiritual, conscious entity, separate and distinct in substance from the body, but is only a material being.

THE DOCTRINE OF MATERIALISM IS UNSCRIPTURAL AND WRONG FOR THE FOLLOWING REASON:

It brings man on a level with the beasts.

Man in his nature stands but a little lower than angels and much higher than the beasts. Psa. 8: 4-7.

Angels are wholly spirit beings, wholly immortal. Heb. 1: 7, 14; Mat. 22: 29, 30; Luke 20: 35, 36.

Man is both spirit and body. 1 Cor. 6: 20; 7: 34; Job 32: 8.

It denies experimental salvation in this life.

If man were wholly a material being he could not undergo any spiritual change. Salvation is a spiritual work which restores the moral and spiritual nature of man from a defiled condition to a righteous state. Psa. 23: 3; Jas. 1: 21; Psa. 19: 7; Heb. 10: 39; 1 Pet. 1: 9; 1 Cor. 5: 5.

It is by man's spiritual nature that he is made conscious of God. Luke 1: 77; 1 John 5: 10; Rom. 8: 16.

It denies spiritual birth in this life.

Spiritual birth is a necessity. John 3: 3-5.

Spiritual birth is now attainable. John 1: 12, 13; 1 John 2: 29; 3: 9; 4: 7; 5: 1; 1 Pet. 1: 22, 23; 2: 2; Psa. 87: 5, 6; Isa. 66: 8-12.

That which is born of the Spirit is spirit. John 3: 6.

Materialism contradicts the plain teaching of the Bible.

Man is part spirit. Job 32: 8; 1 Cor. 6: 20.

Being a spiritual being, as well as a material being, man requires, desires, and feeds on both spiritual and natural food. Mat. 4: 4; Jer. 15: 16; 1 Pet. 2: 2; John 6: 48-51; 4: 14; Psa. 36: 8; 107: 9; Isa. 55: 2.

It denies a present state of spiritual death, and denies that spiritual life is now attainable.

Were man wholly a material being, he could die only a natural death, and could enjoy and possess only natural life.

Sin produces death to the soul. Not a cessation of its conscious existence, but an alienation from God's approving smile and favor, which is the normal sphere of its happiness. Hence, every unregenerated man and woman is in a state of spiritual death. Isa. 59: 1, 2; Gen. 2: 17; Eph. 2: 1, 5; Col. 2: 13; Rom. 8: 6; 7: 9; 1 Tim. 5: 6; 1 John 3: 14.

Spiritual life is now attainable through Christ. John 10: 10; Eph. 5: 14; Isa. 55: 3; 1 John 3: 14; Rom. 6: 13; John 5: 24; Eph. 2: 1; 1 John 5: 11, 12, 13; John 17: 13.

Spiritual life and spiritual death being present conditions of the human family, proves that man possesses a spiritual, conscious entity, separate and distinct in substance from the body. 1 Cor. 7: 34.

It makes scripture meaningless. For example:

God puts his law in our hearts. Psa. 37: 31; Heb. 8: 10; 2 Cor. 3: 3; Psa. 119: 11.

Out of the heart are the issues of life. Prov. 4: 23; Mark 7: 21.

Salvation makes the heart pure. Mat. 5: 8.

This can not apply to the organ in our bosom which pumps the blood through our system.

It can only apply to man's spiritual, moral nature—the soul. Acts 15: 8, 9; 1 Pet. 1: 22.

Our heart (soul) shall live forever. Psa. 22: 26.

THE DOCTRINE OF MATERIALISM WAS ADVOCATED BY THE ANCIENT SECT OF THE SADDUCEES. Acts 23: 8.

Jesus refuted and silenced the Sadducees by proving that Jehovah is the God of Abraham, Isaac, and Jacob, not the God of the dead but of the living. Mat. 22: 32-34.

God is not the God of dead bodies, but "of the spirits of all flesh." Num. 27: 15, 16.

THE NATURE OF MAN IN HIS PRESENT STATE.

BY H. M. RIGGLE.

WHEN GOD CREATED MAN

He made him but a little lower than the angels. Psa. 8: 4-7.

He made him in his own image and exact likeness. Gen. 1: 26, 27.

God is a Spirit. John 4: 24.

A Spirit hath not flesh and bones. Luke 24: 39.

God is invisible. Col. 1: 15; 1 Tim. 1: 17; Heb. 11: 27.

God is immortal. 1 Tim. 1: 17.

To create man in God's likeness and image would be to create him a spirit being, immortal, and

immaterial. Job 32: 8; Eccl. 12: 7.

He formed a spirit in man. Zech. 12: 1.

He formed a body out of the dust, an earthly house for man to dwell in. Gen. 2: 7; 2 Cor. 5: 1, 6.

Our bodies are mortal. Rom. 6: 12; 2 Cor. 4: 11.

Our bodies are the only part of us that will put on immortality in the resurrection. Phil. 3: 20, 21; 1 Cor. 15: 42-44.

THE BIBLE CLEARLY TEACHES

That there is a spirit in man. Job 32: 8; Zech. 12: 1; 1 Cor. 2: 11.

That man is both body and spirit. 1 Cor. 6: 20; 7: 34; Mat. 26: 41; 2 Cor. 7: 1; Num. 27: 16; Heb. 12: 23.

That man is both soul and body. Job 14: 22; Micah 6: 7; 3 John 2.

That man is a compound being—an outward man, and an inner man. 2 Cor. 4: 16; Eph. 3: 16; Rom. 7: 22, 23.

That the spirit of man is a being in form. Zech. 12: 1; 2 Cor. 4: 16.

That the spirit of man is a conscious entity. Rom. 8: 16; 7: 22.

That the soul is the volitional part of man's being. Micah 6: 7.

That while the body perishes, the soul may be renewed. 2 Cor. 4: 16.

That the body may be in ill-health while the soul is in a blessed state of prosperity. 3 John 2.

That the soul or inner man is immortal. Mat. 10: 28; Rev. 6: 9-11; 1 Pet. 3: 3, 4.

God is immortal—*aphthartos*. 1 Tim. 1: 17.

The dead shall be raised incorruptible — *aphthartos*. 1 Cor. 15: 52.

The hidden man of the heart—the soul—is not corruptible—is *aphthartos*. 1 Pet. 3: 4.

Since we see that *aphthartos* means immortal, and the inner, hidden man—the soul—is *aphthartos*, (1 Pet. 3: 4.) then man possesses an immortal part. The body is mortal (Rom. 6: 12) while the soul is immortal. Mat. 10: 28.

THE STATE OF MAN BETWEEN DEATH AND THE JUDGMENT.

BY H. M. RIGGLE.

NATURAL DEATH

Separates the soul from the body. Gen. 35: 18; Luke 12: 20.

Is the time when the soul leaves the body. Gen. 35: 18.

Does not involve the soul in its ruin. 2 Cor. 4: 16; Mat. 10: 28.

AT NATURAL DEATH.

The body returns to dust. Gen. 3: 19; Psa. 104: 29; Eccl. 12: 7.

It sleeps. Dan. 12: 2; Mat. 27: 52.
It knows nothing. Eccl. 9: 5, 6.
The spirit goes to God. Eccl. 12: 7; Acts 7: 59; Luke 23: 46.

THE STATE OF THE SOUL AFTER DEATH.

The righteous
Are in a heavenly realm called
Paradise. Luke 23: 43.
Abraham's bosom. Luke 16: 22.
Are dwelling with Christ. Phil. 1: 21-24.
Are absent from the body and present with the Lord. 2 Cor. 5: 1-9.
Are dwelling with their people. Gen. 49: 33; 50: 1-13.
Are in a state of blessedness. Rev. 14: 13.
Are at rest. Job 3: 17.
Are comforted. Luke 16: 25.
Are conscious. 1 Thes. 5: 10; Rev. 6: 9, 10; Luke 16: 22, 25, 26.
The wicked
Are in conscious suffering. Luke 16: 22-24.
Are reserved in chains of darkness unto the judgment day, when they will be punished. 2 Pet. 2: 4, 9; Jude 6.

THE STATE OF MAN BEYOND THE JUDGMENT.

BY H. M. RIGGLE.

MAN WILL NOT RECEIVE HIS FULL REWARD AND PUNISHMENT UNTIL AFTER THE RESURRECTION, BEYOND THE JUDGMENT.

2 Tim. 4: 1, 8; Eccl. 12: 14; Rev. 20: 11-15; 2 Cor. 5: 10; Rom. 14: 10-12; 2 Pet. 2: 9; Mat. 16: 26, 27; 2 Thes. 1: 7-10; Mat. 25: 31-46.

THE REWARD OF THE RIGHTEOUS.

Will be in heaven. Mat. 5: 11, 12; 6: 19, 20; 19: 21; Luke 6: 22, 23.
Heaven will be our future and eternal home. Heb. 10: 34; 1 Pet. 1: 4, 5; Col. 1: 5; 2 Tim. 4: 18.
Heaven is a prepared place. John 14: 2, 3; 2 Cor. 5: 1.
Like the "Lamb slain from the foundation of the world," heaven was prepared in the mind of God, in his divine plan, from the beginning. Rev. 13: 8; Mat. 25: 34.
Christ in reality had to be slain, and also went and really prepared our future place of abode. John 14: 2, 3; Rev. 7: 9-17.
Heaven is termed
A city. Heb. 13: 14; Rev. 22: 14.
A country. Heb. 11: 16.
New heavens and new earth. 2 Pet. 3: 7-13; Rev. 20: 11-15; 21: 1.

THE PUNISHMENT OF THE WICKED.

The future punishment of the wicked will be in hell, which is a place prepared for the everlasting punishment of demons.

Hell is a place. Luke 12: 4, 5.

Hell is a place prepared. Mat. 25: 41.

The wicked shall be turned into hell. Psa. 9: 17.

The place and state of future punishment is termed outer darkness, and in that darkness the wicked shall weep, wail, and gnash their teeth forever.

Outer darkness. Mat. 8: 11, 12; 25: 30.

There shall be wailing and gnashing of teeth. Mat. 24: 50, 51.

The wicked shall remain there forever. 2 Pet. 2: 9, 13-17; Jude 13.

The place and state of future punishment is termed a lake of fire, which will be everlasting fire, and in this everlasting fire the wicked will suffer an everlasting punishment.

A lake of fire. Rev. 20: 15; 21: 8.

Hell fire. Mat. 18: 9; Mark 9: 47.

Fire that never shall be quenched. Mark 9: 43-48.

Everlasting fire. Mat. 18: 8; 25: 41.

Suffering the vengeance of eternal fire. Jude 7.

Everlasting punishment. Mat. 25: 46; Rev. 20: 10.

The future punishment of the wicked consists in torment, and that torment will last forever and ever.

Torment. Mat. 8: 28, 29; Rev. 14: 10.

Forever and ever. Rev. 14: 10, 11; 20: 10.

The future punishment of the wicked consists in damnation, and that damnation will be eternal.

Damnation. John 5: 29; Mat. 23: 33.

Eternal damnation. Mark 3: 29.

There will be degrees of future punishment.

The wicked will be punished according to their deeds. Mat. 16: 27; Rom. 2: 6, 9; 2 Cor. 5: 10.

They shall be punished according to the light received by them. Luke 12: 47, 48.

Some will have a much sorer punishment than others. Heb. 10: 29-31.

Some will receive greater damnation than others. Mat. 23: 14.

It will be more tolerable for some than others. Mat. 11: 20-24; 12: 41, 42; Luke 10: 10-15.

The Bible nowhere employs any stronger words to assert the endless existence of God himself and all that pertains to his eternal kingdom, life and glory, than it employs in declaring both the never-ending felicities of the righteous in heaven, and the never-ending punishment of the wicked in hell, who reject the infinite love and mercy of God, and close this probationary state in rebellion against his throne.

Forever—"*aiona.*"
- To God be the glory forever. Mat. 6: 13.
- The Son abideth forever. John 8: 35.
- God blessed forever. Rom. 9: 5.
- His righteousness remaineth forever. 2 Cor. 9: 9.
- Jesus Christ the same yesterday, to-day, and forever. Heb. 13: 8.
- The word of the Lord endureth forever. 1 Pet. 1: 25.
- For the wicked the mist of darkness is reserved forever. 2 Pet. 2: 17.
- Blackness of darkness forever. Jude 13.

Forever and ever.
- Thy throne, O God, is forever and ever. Heb. 1: 8.
- God who liveth forever and ever. Rev. 4: 9.
- Glory and dominion forever and ever. Rev. 1: 6.
- They (the righteous) shall reign forever and ever. Rev. 22: 5.
- The wicked shall be tormented forever and ever. Rev. 14: 10, 11; 20: 10.

Everlasting—*aionios.*
- Everlasting life. Rom. 6: 22.
- Everlasting gospel. Rev. 14: 6.
- Everlasting kingdom. 2 Pet. 1: 11.
- Everlasting God. Rom. 16: 26.
- Everlasting fire. Mat. 18: 8; 25: 41.
- Everlasting punishment. Mat. 25: 46.

Eternal—*aionios.*
- Eternal life. Mark 10: 30.
- Eternal heavens. 2 Cor. 5: 1.
- Eternal glory. 2 Tim. 2: 10.
- Eternal salvation. Heb. 5: 9.
- Eternal redemption. Heb. 9: 12.
- Eternal Spirit. Heb. 9: 14.
- Eternal inheritance. Heb. 9: 15.
- Eternal fire. Jude 7.
- King eternal. 1 Tim. 1: 17.
- Eternal damnation. Mark 3: 29; Mat. 23: 33.
- Shame and everlasting contempt. Dan. 12: 2.

CONCLUSION.
- Heb. 10: 31.

MATERIALISTS' ARGUMENTS CONSIDERED.

BY H. M. RIGGLE.

AGAINST THE IMMORTALITY OF THE SOUL.
- God only hath immortality. 1 Tim. 6: 15, 16.
  - This text has direct reference to Jesus Christ and not to the Father. 1 Tim. 6: 14-16.
  - Jesus Christ is King of kings and Lord of lords. Rev. 17: 14; 19: 16.

To take this text in an exclusive unqualified sense would deny the immortality of the Father and of angels. Mat. 22: 29, 30; Luke 20: 35, 36.

We yet inhabit mortal flesh, mortal bodies, which are subject to physical death; while Christ has already received his immortal, resurrected body, and death hath no more dominion over him. In this sense he only hath attained immortality. Rom. 6: 9.

This text referring to the resurrection of these bodies has not a feather's weight of evidence against the immortality of the soul.

Seek for immortality. Rom. 2: 7.

We are mortal in body. Rom. 6: 12; 2 Cor. 4: 11.

Our soul or spirit is immortal. Mat. 10: 28; Rev. 6: 9-11; 1 Pet. 3: 3, 4.

Our bodies are the only part of us that will put on immortality in the resurrection. Phil. 3: 20, 21; 1 Cor. 15: 42-44.

To seek for immortality is to so live that we may have a glorious resurrection in an immortal and glorified body to eternal rewards in heaven. Again, this proves nothing against the immortality of the soul. 1 Cor. 15: 51-55.

The dead know not anything. Eccl. 9: 5, 6.

This applies to the outer man—the body—that part of us which returns to dust. Gen. 3: 19; Psa. 104: 29; Dan. 12: 2.

It can not apply to the real inner man—the soul—for that remains conscious after death. Luke 16: 19-31; 2 Cor. 5: 1-9; 1 Thes. 5: 10; Rev. 6: 9, 10.

In the day of death our thoughts perish. Psa. 146: 4.

The mind is one thing, and its thoughts, schemes, purposes, and intentions quite another. Isa. 59: 7; Jer. 4: 14; Mark 7: 21.

While the schemes, plans, and thoughts of worldly hearts are cut off by death, and perish, the heart lives forever. Psa. 146: 4; 22: 26.

AGAINST ETERNAL PUNISHMENT.

The wages of sin is death. Rom. 6: 22; Ezek. 18: 4.

Sin produces death to the soul the very day that man transgresses God's law. Gen. 2: 17; Rom. 7: 9.

Sin separates from God now. Isa. 59: 1.

All sinners are now dead, yet have a conscious existence. Eph. 2: 1; Rom.

8: 6; 1 John 3: 14; 1 Tim. 5: 6.

These scriptures plainly show that the death of the soul incurred by sin is not the destruction of its conscious being. The sinner still lives. It is the forfeiture of the bliss of divine favor. Not a cessation of conscious existence, but an alienation from God, whose favor is the normal sphere of the soul's happiness. Sinners are now dead—yet live. They are cut off from God's favor. Just so in the future. They will be cut off from union with God eternally—dead—yet have a conscious existence and be tormented forever and ever in the lake of fire, which is the second death. Rev. 21: 8; 20: 10.

Eternal life is only promised to the righteous through Jesus Christ. Rom. 6: 22.

Eternal life is not only eternal conscious existence, but a blessed union with God, enjoyment in his service and favor without end. A blessed knowledge of his salvation. John 17: 3.

Eternal life given by the word and Spirit of God reunites the soul to God and makes it alive to his glory. This blessed gift is now attainable in this life. Eph. 2: 1, 5, 6; 1 John 3: 14; John 5: 24; 6: 47; 1 John 5: 11, 13.

If we prove faithful until death, the same blessed union with God and eternal life we here enjoy, we shall enjoy in the world to come. Mark 10: 30.

At the second coming of Christ, death will be destroyed, the righteous will be raised to eternal life, and the wicked to shame and everlasting contempt. 1 Cor. 15: 22-26; John 5: 28, 29; Dan. 12: 2.

The wicked shall be destroyed. 2 Thes. 1: 7-10; Psa. 37: 38.

Destroy does not always necessarily mean to annihilate. It also means to ruin, to render utterly useless for the purpose for which it was made. Floods may destroy cities and not annihilate them. Storms may destroy crops and not annihilate them.

Examples of its use in the Scripture.

Israel destroyed herself, but was not blotted out of existence as a nation. Hos. 13: 9.

A hypocrite with his mouth destroyeth his neighbor, but does not annihilate him. Prov. 11: 9.

We may destroy our brother by eating meat, yet he will have a living existence. Rom. 14: 15.

Destroy—to trouble. Psa. 78: 45.

Destroy — to pervert. Eccl. 7: 7.

Paul's destroyed God's people by putting them in prison. They were not annihilated. Acts 9: 21; 8: 3.

Faith was destroyed, yet lived. Gal. 1: 23.

Moral destruction, but conscious existence. 2 Chr. 26: 16.

Destroy—to spoil. Jer. 4: 20.

From all these scripture texts we learn that destroy does not imply annihilation. So with the destruction of the wicked. It will not be a blotting out of existence, but an eternal separation from God, a deprivation of his approving smile and favor. Since man was created to enjoy God, love and serve him, when eternally disqualified by sin for that lofty end, he is ruined, destroyed, from the fact that he will never answer the exalted object of his creation. Being still conscious he will suffer an endless punishment. Rev. 20: 10.

The wicked shall perish. Luke 13: 1-5.

The word *perish* does not imply annihilation for the following reasons:

The righteous perish as well as the wicked. Eccl. 7: 15; Isa. 57: 1; Micah 7: 2.

Truth may perish, but still live. Jer. 7: 28.

The sense in which the wicked shall perish is that their doom is irredeemable, and eternal, and there will be no hope of recovery from the state of torment.

Obad. 16 and Psa. 37: 10, so often referred to by materialists, do not refer to the state of man beyond the judgment. These texts refer to death. Though sinners and wicked men make a great display in this world and spread themselves like a green bay tree, they will soon be cut down by death, and be as though they had not been. The place that now knows them will know them no more forever.

Mal. 4: 1-6 is fulfilled in this gospel dispensation. Ver. 1 is a metaphorical expression. For comments see Jer. 5: 14.

THE FIVE HEARTS EXPLAINED.

BY S. L. SPECK.

THE HEART OF ADAM, OR MORAL STATE IN WHICH HE WAS CREATED.

Gen. 1: 26, 27; Eph. 4: 24; Eccl. 7: 29.

THE PLANE OF REDEMPTION TO WHICH WE ARE RAISED THROUGH SANCTIFICATION.

Isa. 35: 8-10; Heb. 10: 14, 15.

THE FALL OF ADAM THROUGH DISOBEDIENCE.

Gen. 3: 17-24; Rom. 5: 12, 14.

THE HEART OF AN INFANT ON THE PLANE OF INFANCY.
Rom. 4: 15.

THE INHERITED SIN IN THE HEART OF AN INFANT.
Psa. 51: 5; Gen. 8: 21; Eph. 2: 3; Rom. 5: 12-19.

THE PLANE OF INNOCENCY OR JUSTIFICATION.
Luke 18: 16; Mat. 18: 3.

INNOCENCY LOST, OR DESCENT TO SIN.
Rom. 7: 9.

THE PLANE OF SIN OR BROAD WAY.
Mat. 7: 13.

THE HEART OF A SINNER.
Jer. 17: 9; Mark 7: 20-23.

THE LIFE OF A SINNER ILLUSTRATED BY A TREE WHICH GREW FROM THE GERM OF INHERITED SIN.
Mat. 7: 17, 18; Isa. 1: 18.

THE ASCENT FROM THE PLANE OF SIN TO THE PLANE OF JUSTIFICATION.
Eph. 2: 4, 6; Col. 2: 13.

THE HEART OF A NEW-BORN SOUL.
John 3: 3; 2 Cor. 5: 17.

INHERITED SIN IN THE HEART OF THE JUSTIFIED ILLUSTRATED BY A STUMP.
1 Cor. 3: 1-3; Heb. 12: 1; 1 John 1: 8.

ANALOGY BETWEEN THE INFANTILE STATE AND THOSE WHO ARE JUSTIFIED.
Mat. 18: 3.

THE ASCENT FROM THE PLANE OF PARDON TO THE PLANE OF FULL REDEMPTION.
Isa. 35: 8-10; 1 Pet. 1: 18, 19; 1 John 1: 7.

THE HEART OF THE SANCTIFIED.
Heb. 10: 14, 15; 1 John 3: 3; Psa. 51: 7.

THE ANALOGY BETWEEN THE REDEEMED AND ADAM'S PRIMEVAL STATE.
Psa. 23: 3.

WISDOM.

JAS. 1: 5.

IS GIVEN BY THE LORD.
Prov. 2: 6; Eccl. 2: 26; Acts 6: 9, 10.

IS DESCRIBED AS
Being hid with God. Job 28: 12-28.
Consisting in the fear of the Lord. Prov. 9: 10.
Obeying God. Prov. 28: 7.
Understanding one's way. Prov. 14: 8.

TRUE WISDOM.
Is characterized by meekness. Jas. 3: 13.
Is learned from numbering our days. Psa. 90: 12.
Is needed by God's ministers. Mat. 10: 16.
Is shown in our life. Eph. 5: 15.
Leads to salvation. 2 Tim. 3: 15.
Increases learning. Prov. 1: 5.
Is better than rubies. Prov. 8: 11.
Is better than gold and silver. Prov. 16: 16.
Bringeth a reward. Prov. 24: 14.
Happy is he that hath it. Prov. 3: 13.

THE WISDOM OF GOD IS
Perfect. Job 37: 16.
Mighty. Job 36: 5.
Infinite. Rom. 11: 33.

Wonderful. Psa. 139: 6.

Exhibited

In his works. Prov. 3: 19.

In his counsels. Jer. 32: 19.

In the plan of redemption. Eph. 2: 8; 1: 8.

THE WISDOM OF MEN

Is a snare to them. Job 5: 13.

Knows not the things of God. Mat. 11: 25.

Was not used by the apostles. 1 Cor. 1: 17; 2: 4.

Is foolishness with God. 1 Cor. 3: 19; 1: 25-29.

Is earthly, sensual, and devilish. Jas. 3: 15.

WIDOWS.

THEIR CHARACTER.

Luke 2: 37; 1 Tim. 5: 5, 10.

GOOD WIDOWS

Should not be afflicted. Ex. 22: 22.

Should not be oppressed. Zech. 7: 10.

Should not be treated with violence. Jer. 22: 3.

Should be pleaded for. Isa. 1: 17.

Should be honored. 1 Tim. 5: 3.

Should be relieved by their friends. 1 Tim. 5: 4, 16.

Should be relieved by the church. 1 Tim. 5: 9, 10; Acts 6: 1-5.

Should be visited in affliction. Jas. 1: 27.

Should be allowed to share our blessings. Deut. 14: 29.

Though poor, may show liberality. Mark 12: 42, 43.

YOUNG WIDOWS

Are exposed to many temptations. 1 Tim. 5: 11-13.

Should generally marry. 1 Tim. 5: 14.

GOD IN PITY

Relieves the widow. Psa. 146: 9.

Hears their cry. Ex. 22: 22, 23.

Will judge their cause. Psa. 68: 5.

Will witness against those who oppress the widow. Mal. 3: 5.

THE SABBATH.

BY H. M. RIGGLE.

SABBATH MEANS REST.

Ex. 31: 15; 35: 2.

THERE WAS NO PRE-MOSAIC SABBATH—NO DAY KEPT AS A REST-DAY UNTIL THE EXODUS.

The first mention of the Sabbath as a rest-day enjoined upon man that we have in the Bible was 2,500 years after the creation. Ex. 16: 23-30.

The covenant which contained the Sabbath commandment was not given to the people of God before the Exodus. Deut. 5: 2-22.

God *made known* the Sabbath to Israel in the wilderness. Neh. 9: 13, 14.

"Enoch and all the rest, who neither observed Sabbaths, nor any other rites, seeing that Moses enjoined such observances. For if there was no need of circumci-

sion before Abraham, or of the observance of the Sabbath, of feasts and sacrifices, before Moses, no more need is there of them now." "The Sabbath began with Moses." Justin Martyr. "Abraham without circumcision, and without observing the Sabbath, believed in God." Ireneus. "They (the Pre-Mosaic saints) did not observe the Sabbath, neither do we." Tertullian.

The book of Genesis was not written at the time of creation, but 2,500 years after, and not until the law had been given on Sinai, in which the seventh-day Sabbath had been enjoined upon the children of Israel. Moses, in writing the history of creation, says that "God blessed the seventh day, and sanctified it; because that in it *he had rested* from all his work," etc. Gen. 2: 3. You see at a glance that the sanctifying of the day took place at a later date than God's rest. The day was not sanctified until God delivered it to Israel on Sinai. Neh. 9: 13, 14.

THE MOSAIC SABBATH.

Was the observance of every seventh day. Ex. 20: 8-10.

Was enjoined upon the Jewish nation alone, and the few Gentile proselytes who came within their gates. Deut. 5: 14, 15; Psa. 147: 19, 20.

What the law saith, it saith to them who are under the law. Rom. 3: 19.

The Gentiles had not the law. Rom. 2: 14.

Christians are not under the law. Rom. 6: 15.

Was simply a *sign* between God and the children of Israel. Ex. 31: 12-17; Deut. 5: 15; Ezek. 20: 10, 12.

It belonged to the "shadow of things to come." Heb. 10: 1; Col. 2: 13-17.

The ten commandments compose the "old" and "first covenant" given on Sinai. Deut. 5: 2-22; Ex. 34: 28; Deut. 4: 13; 9: 9, 11; 10: 4; 1 Kings 8: 21, 9; Heb. 9: 4.

The covenant which contained the Sabbath commandment is abolished. Gal. 4: 21-31; Heb. 8: 6-13; 10: 9, 10; 2 Cor. 3: 3-18.

THE CHRISTIAN SABBATH, OR REST.

Is not the observance of any particular day. Gal. 4: 9-11; Rom. 14: 5; Col. 2: 16, 17. See the testimony of Justin Martyr and Tertullian under "No Pre-Mosaic Sabbath."

Was prophesied as a spiritual rest; a rest of the soul that was to come through Jesus Christ. Isa. 11: 10; Jer. 6: 16.

Christ taught that the Christian Sabbath is a rest of

the soul. Mat. 11: 28, 29.

This is the Sabbath rest that now remains for the people of God since the law Sabbath was abolished. Heb. 4: 9, 10.

The Christian Sabbath is entered by faith. Heb. 4: 3.

THE MOSAIC SABBATH AND THE CHRISTIAN SABBATH COMPARED.

The first was a rest of the body. Ex. 35: 2, 3.

The second is a rest of the soul. Mat. 11: 28, 29.

The first enjoined but one day in seven—the seventh—to be kept holy. Ex. 20: 8-10.

The second enjoined that every day be kept holy. Luke 1: 74, 75.

Abstaining from manual labor constituted a holy day to the Jews. Performing manual labor made the day unholy to them. Deut. 5: 12-14; Ex. 31: 14.

Performing manual labor or abstaining from labor does not make a day holy or unholy to us under the gospel dispensation. Rom. 14: 5, 6.

By abstaining from sin and living holy lives we keep every day holy. By living in sin men make all their days unholy.

In the first they abstain from manual labor.

In the second we cease from sinful labor or works. Heb. 4: 10.

By performing any manual labor on the former they broke the Sabbath and suffered death as a penalty. Ex. 31: 14.

By indulging in sinful works we lose our sweet soul rest and incur spiritual death.

The blessings of the former were but temporal.

The blessings of the latter are eternal.

The former was but a type of the latter. Col. 2: 16, 17; Heb. 4: 10.

THE EXAMPLE OF THE EARLY CHURCH.

The example of the early church was to assemble together for their public worship on the first day of the week. Luke 24: 33, 36; John 20: 26; Acts 2: 1-4; 20: 6, 7; 1 Cor. 16: 1-3.

It was called the "Lord's day" in honor of the resurrection. Rev. 1: 10.

We to-day follow the example of the early church, and set apart the first day of the week (Sunday) as a day of worship and spiritual devotion.

Since the laws of the land have set apart the first day of the week as a Sabbath day from manual labor, and we are law-abiding citizens, we as a God-fearing people abstain from manual work in general on that day.

HOSPITALITY.

BY H. M. RIGGLE.

CONCERNING HOSPITALITY.

It is enjoined upon the peo-

ple of God. Rom. 12: 13; 1 Pet. 4: 9.
It is enjoined upon the ministry. 1 Tim. 3: 2; Titus 1: 8.
It is a test of Christian character. 1 Tim. 5: 9, 10.
TO WHOM ARE WE TO SHOW HOSPITALITY?
Toward our brethren. 1 Pet. 4: 9; Rom. 12: 9-13.
Toward strangers. Heb. 13: 2; Deut. 10: 17-19.
Toward the poor. Isa. 58: 6, 7; Luke 14: 13, 14.
Toward our enemies. Rom. 12: 20.
IN WHAT SPIRIT SHOULD WE SHOW HOSPITALITY?
Without grudging. 1 Pet. 4: 9.
Faithfully. 3 John 5.
With charity. 1 Cor. 13: 3.
RECOMPENSE FOR THOSE WHO USE HOSPITALITY.
In this life. Acts 20: 35; Prov. 11: 25; 22: 9; 28: 27; 19: 17; Luke 6: 38.
In the world to come. Mat. 10: 41, 42; 25: 34-40.

DILIGENCE.

IN TEMPORAL MATTERS.
Brings financial prosperity. Prov. 28: 19; 10: 4.
Leads to honor. Prov. 22: 29.
A lack of diligence leads to poverty. Prov. 10: 4; 13: 4.
A social distinction is shown between the diligent man and the slothful one. Prov. 12: 24.
We estimate a man's thrift by the condition of his dwelling house, buildings, and improvements generally. Eccl. 10: 18; Prov. 24: 30, 31.
Diligence in temporal affairs is closely connected with our spiritual prosperity. Rom. 12: 11.
IN SPIRITUAL THINGS.
Christ is our example. Luke 2: 49.
Saints of God should abound in diligence. 2 Cor. 8: 7.
God requires diligence
In seeking him. Heb. 11: 6.
In obeying him. Deut. 6: 17.
In harkening to him. Isa. 55: 2.
In cultivating Christian graces. 2 Pet. 1: 5-8.
In keeping the soul. Deut. 4: 9.
In keeping the heart. Prov. 4: 23.
In our labors of love. Heb. 6: 10-12.
In our being found of him spotless, etc. 2 Pet. 3: 14.
In making our calling sure. 2 Pet. 1: 10, 11.
In self-examination. Psa. 77: 6.
In preaching his word. 2 Tim. 4: 2.
In instructing children. Deut. 11: 19.
CONCLUSION.
1 Cor. 15: 58.

DEVOTEDNESS.

PSA. 119: 38.

DEVOTEDNESS IS GROUNDED

On God's mercies. Rom. 12: 1.
On the goodness of God. 1 Sam. 12: 22-24.
On the call of God in mercy. 1 Thes. 2: 11-13.
On the death of Christ. 2 Cor. 5: 14, 15.
On God's wondrous dealings with us. Psa. 86: 8-13.
On our redemption. 1 Cor. 6: 19, 20.

DEVOTEDNESS SHOULD BE
With our spirit. 1 Cor. 6: 20.
With our bodies. Rom. 6: 12, 13.
With our substance. Prov. 3: 9, 10.
Unreserved. Mat. 6: 24.
Abounding. 1 Thes. 4: 1.
Persevering. Luke 9: 62.
In life and death. Rom. 14: 7, 8; Phil. 1: 20, 21.

DEVOTEDNESS SHOULD BE EXHIBITED
In loving God. Luke 10: 27.
In serving God. Rom. 12: 11.
In worshiping God. John 4: 23, 24.
In walking worthy of God. 1 Thes. 2: 12.
In doing all to God's glory. 1 Cor. 10: 31.
In living for Christ. 2 Cor. 5: 15.

CONCLUSION.
Acts 10: 1, 2.

THE NEW BIRTH.

BY H. M. RIGGLE.

NECESSITY OF THE NEW BIRTH.
Man's corrupt nature requires it. John 3: 5, 6; Rom. 8: 7, 8.
Without it we can not enter Christ's kingdom. John 3: 3, 5, 7.

THE NEW BIRTH IS EFFECTED
By God. John 1: 13.
By Christ. 1 John 2: 29.
Through the instrumentality
Of the word. 1 Pet. 1: 23.
Of the Spirit. John 3: 6.

THE NEW BIRTH IS RECEIVED
By faith. 1 John 5: 1.
Through mercy. Titus 3: 5.

THE NEW BIRTH IS DESCRIBED AS
A new creation. 2 Cor. 5: 17; Eph. 2: 10.
A spiritual resurrection. Eph. 2: 1, 5, 6.

THE NEW BIRTH IS A PRESENT EXPERIENCE.
John 1: 11-13; 1 John 3: 9; 1 Pet. 2: 2.

THE RESULTS OF THE NEW BIRTH.
A new heart and spirit. Ezek. 36: 26.
A righteous life. 1 John 2: 29.
Brotherly love. 1 John 4: 7, 8.
Victory over the world. 1 John 5: 4.
Live without committing sin. 1 John 3: 9; 5: 18.

MISSIONARY WORK.

ALL GOD'S SAINTS SHOULD ENGAGE IN MISSIONARY WORK.
Psa. 2: 8; Phil. 4: 3; Titus 2: 3-5.

IN WHAT MANNER CAN ALL GOD'S PEOPLE DO MISSIONARY WORK?
In their own homes, they can live and teach salvation to their own families. Deut. 6: 5-7; Psa. 78: 5, 6; Isa.

38: 19; 1 Cor. 7: 16.
In their intercourse with the world. Mat. 5: 16; Phil. 2: 15, 16; 1 Pet. 2: 12.
In declaring what God has done for them. Psa. 66: 16; Mat. 10: 32.
In a holy conversation before the world. Eph. 4: 29; Col. 4: 6; Titus 2: 8.
In inviting others to embrace the gospel. Psa. 34: 8; Isa. 2: 3; John 1: 43-49.
In teaching and admonishing others. Col. 3: 16; Heb. 3: 13.
In interceding for others. Col. 4: 3; Jas. 5: 16.
In aiding ministers. Phil. 4: 14-16.
In encouraging the weak. 1 Thes. 5: 14.
In visiting and relieving the poor, the sick, etc. Lev. 25: 35-37; Mat. 25: 34-40; Acts 20: 35; Jas. 1: 27.
In giving of their means. 2 Cor. 9: 6-15; Isa. 32: 20; Eccl. 11: 1.

MISSIONARY WORK BY GOD'S MINISTERS
Is commanded. Mat. 28: 19, 20; Mark 16: 15, 16.
Is fulfilling God's purpose. Luke 24: 46, 47; Gal. 1: 15, 16; Col. 1: 25-27.
Should be directed by the Holy Ghost. Acts 13: 2.

CONCLUSION.
Psa. 126: 5, 6.

THE GRACE OF GOD.

JOHN 1: 16.

BY H. M. RIGGLE.

CONCERNING GRACE.

God is the God of all grace. 1 Pet. 5: 10.
God will give it freely. Psa. 84: 11.
God's throne is grace. Heb. 4: 16.
It came by Jesus Christ. John 1: 17; Rom. 5: 15-21.
It brings salvation. Titus 2: 11, 12.
By it we are saved. Eph. 2: 5.
In it we stand. Rom. 5: 1, 2.
It is given by Christ. 1 Cor. 1: 4; Eph. 1: 6.
It is declared to man through the gospel. Acts 20: 24, 32.

THE GRACE OF GOD IS
Great. Acts 4: 32, 33.
A conquering power. Rom. 5: 20, 21.
Rich. Eph. 1: 7; 2: 7.
Exceeding. 2 Cor. 9: 14.
Manifold. 1 Pet. 4: 10.
All sufficient. 2 Cor. 12: 9.
True. 1 Pet. 5: 12.
Glorious. Eph. 1: 6.

THAT WHICH WE RECEIVE THROUGH GRACE.
Election. Rom. 11: 5; 2 Pet. 1: 10, 11.
Justification. Titus 3: 7.
Sanctification. Acts 20: 32.
Salvation. Acts 15: 11.
Faith. Acts 18: 27.
Everlasting consolation and good hope. 2 Thes. 2: 16.

GOD'S SAINTS
Are under grace. Rom. 6: 14.
Should be established in grace. Heb. 13: 9.
Should be strong in grace. 2 Tim. 2: 1.
Should abound in the gifts of grace. Acts 4: 31-35.

Should grow in grace. 2 Pet. 3: 18.
Should speak with grace. Eph. 4: 29; Col. 4: 6.
Are what they are by grace. 1 Cor. 15: 10; 2 Cor. 1: 12.

GRACE IS GIVEN
To those who walk uprightly. Psa. 84: 11.
To the humble. Prov. 3: 34; Jas. 4: 6.

MISCELLANEOUS.
Grace is necessary in order to serve God aright. Heb. 12: 28.
Beware lest you fail of the grace of God. Heb. 12: 15.

EMBLEMS OF THE HOLY GHOST.

WATER.
John 7: 37-39.
Cleansing. Heb. 10: 22.
Fertilizing. Isa. 44: 3, 4; 58: 11.
Refreshing. Psa. 46: 4.
Abundant. John 7: 37, 38.
Free. Isa. 55: 1; Rev. 22: 17.

FIRE.
Mat. 3: 11.
Purifying. Isa. 4: 2-5.
Illuminating. Psa. 78: 14.
Searching. Zeph. 1: 12; 1 Cor. 2: 10.

WIND.
Ezek. 37: 9-14.
Independent. John 3: 8; 1 Cor. 12: 11.
Powerful. Acts 2: 2-4; 1: 8.
Its workings, invisible. Its effects seen by all. John 3: 8.

OIL.
Psa. 45: 7; 2 Cor. 1: 21.
Healing. Rev. 3: 18.
Comforting. Isa. 61: 3; John 14: 16, 17.
Illuminating. Zech. 4: 2-6; Mat. 25: 1-4.

RAIN AND DEW.
Psa. 72: 6-8.
Fertilizing. Ezek. 34: 26, 27; Hos. 14: 5.
Imperceptible. Mark 4: 26-28.

A DOVE.
Mat. 3: 16.
Gentle and harmless. Mat. 10: 16; Gal. 5: 22, 23.
Purity. Acts 15: 8, 9; Mat. 5: 8.

A VOICE.
Isa. 6: 8; 30: 21.
Speaking. Mat. 10: 20.
Guiding. Isa. 30: 21; John 16: 13.
Warning. Heb. 3: 7-13.

A SEAL.
Rev. 7: 2.
Impressing. 2 Cor. 3: 18.
Securing. Eph. 1: 13, 14; 4: 30.
Authenticating. 2 Cor. 1: 22.

A HAPPY HOME AND HOW TO MAKE IT.

BY H. M. RIGGLE.

THERE IS NO PLACE LIKE HOME. Luke 15: 11-23.

A MODEL, HAPPY HOME IS ONE WHERE
Jesus dwells. Luke 10: 38-42; John 11: 1-5; 14: 23.
True love exists between husband and wife. Eph. 5: 25; Titus 2: 4, 5.
True love exists between parents and children. Eph. 6: 1-4.

All are submissive. Eph. 5: 21-24; 1 Pet. 5: 5.
All are kind. Rom. 12: 10, 11.
All are gentle. Jas. 3: 17, 18.
All forbear each other's weaknesses. Col. 3: 12-14.
All dwell in unity. Psa. 133: 1.

THE BIBLE TEACHES
That the happiness of home does not depend upon the abundance of things possessed. Luke 12: 15; Prov. 15: 17.
Home is incomplete without children. Psa. 127: 3-5; 128: 1-6; Prov. 17: 6.
That the father and children should bless and praise mother. Prov. 31: 28, 31.
That the mother can rule her home.
With the law of kindness. Prov. 31: 26; 15: 1.
With the law of love. S. of Sol. 8: 6.

PATIENCE.

1 THES. 5: 14.

CONCERNING PATIENCE.
God is a God of patience. Rom. 15: 5.
Christ is set forth as an example of patience. Isa. 53: 3, 4, 7; Mat. 27: 12-14.
The prophets and saints of past ages are set forth as examples of patience. Jas. 5: 10.
Let patience have her perfect work. Jas. 1: 4.
Patience produces experience. Rom. 5: 4.
Patience produces hope. Rom. 15: 4.
To suffer with patience for well-doing is acceptable with God. 1 Pet. 2: 20.

PATIENCE MAY BE INCREASED
By constant exercise. 2 Pet. 1: 5-8.
By passing through deep trials. Rom. 5: 3; Jas. 1: 3.

PATIENCE SHOULD BE EXERCISED
In running the Christian race. Heb. 12: 1.
In bringing forth fruit. Luke 8: 15.
In well-doing. Gal. 6: 9.
In waiting for Christ. 2 Thes. 3: 5.
In tribulation. Rom. 12: 12.
In receiving answers to prayer. Heb. 6: 12, 15.

PATIENCE SHOULD BE ACCOMPANIED
By faith. 2 Thes. 1: 4.
With joyfulness. Col. 1: 11.

MISCELLANEOUS.
We must be patient toward all men. 1 Thes. 5: 14.

THE CHRISTIAN WALK.

1 THES. 2: 12.

BY S. L. SPECK.

THE CHRISTIAN WALK MUST BE AS CHRIST WALKED.
1 John 2: 6.

CHRIST'S WALK WAS AN EXAMPLE OF OUR WALK.
1 Pet. 2: 21, 22; Heb. 7: 26; 1 Pet. 2: 23; Phil. 2: 7.

TO WALK WITH CHRIST WE MUST
Deny ourselves. Mat. 16: 24; Titus 2: 11, 12.
Forsake all sin. Luke 14: 33.

Walk before God. Psa. 56: 13; 116: 9.
Walk humbly before God. Micah 6: 8.
Walk in truth. 3 John 4; Psa. 86: 11.
Walk worthy of God. Col. 1: 10; 1 Thes. 2: 12.
Walk in love. Eph. 5: 2.
Walk honestly. 1 Thes. 4: 12; Rom. 13: 13.
Walk circumspectly. Eph. 5: 15.
Walk in holiness. Isa. 35: 8-10; Luke 1: 74, 75.

TO WALK AS HOLY AS CHRIST WALKED WE MUST
Abstain from all evil. 1 Thes. 5: 22.
Have a holy conversation. 1 Pet. 1: 15.
Put off all foolish talking. Eph. 5: 1-4.
Walk not in the counsel of the ungodly. Psa. 1: 1.
Walk not as sinners do. Eph. 4: 17.

A PROMISE TO ALL THOSE WHO THUS WALK.
Shall not walk in darkness. John 8: 12.
Shall walk in white. Rev. 3: 4.
Shall be with Christ. John 12: 26.

PRESENT AND FUTURE SALVATION.

BY B. E. WARREN.

PRESENT SALVATION.
Isa. 19: 20.

Who is the Savior?
God. Isa. 12: 2, 3.
Jesus. Mat. 1: 21.

Whom does he save?
The unrighteous. 1 Cor. 6: 9; Mat. 9: 12, 13.
The self-righteous. Luke 18: 9-14.
The believer. Rom. 1: 16; 4: 5; 10: 6-10.

What are we saved from?
From our sins. 1 John 1: 9.
From our enemies. Luke 1: 74.
From original sin. John 15: 2; 1 John 1: 7.

When are we saved?
Now. 2 Cor. 6: 2.
In this present world. Titus 2: 11, 12.

How are we saved?
By grace through faith. Eph. 2: 8-10.
By the blood of Jesus. Rev. 1: 5; 1 John 1: 7.
By the word of God. 1 Pet. 1: 22, 23.
By the Holy Spirit. John 3: 8; 1 Cor. 12: 13.

Why can we not save ourselves?
We are sinners by nature. Eph. 2: 3.
Spots of sin are internal. Jer. 13: 23.
We can not in our natural state do deeds of righteousness acceptable to God. Rom. 3: 12; Isa. 64: 6.

FUTURE ETERNAL SALVATION.
Who will have eternal salvation?
Those who obey God. Heb. 5: 8, 9.
Those who believe and are

baptized. Mark 16: 15, 16.
Those who do his commandments. Rev. 22: 14.
Those who are free from sin. Rom. 6: 22.
Those who have the earnest of the Spirit. 2 Cor. 5: 5.
What does eternal salvation include?
Escaping the wrath to come. Rom. 5: 9.
Freedom from sinful environments. Job 3: 17.
Freedom from mortality. 1 Cor. 15: 51-54.
Enjoyment of eternal union with God. Rev. 7: 9-17.
Eternal inheritance. 1 Pet. 1: 4, 5.

CONCLUSION.
Rom. 13: 11.

THE LOST.

BY I. S. MC COY.

MORE PEOPLE IN A LOST CONDITION.

The Bible plainly sets forth the fact that there are more people in a lost condition than there are in a saved state. These belong in four classes.

Those who simply neglect salvation. Heb. 2: 3.
Example of some who neglected. Acts 24: 25; Luke 12: 16-21.
Extent to which people may neglect salvation. Prov. 1: 24-28.
Those who are deceived. Mat. 24: 11.
They are deceived by men. Mat. 24: 11, 24; 2 Pet. 2: 1, 2; Rom. 16: 17, 18; 2 Thes. 2: 1-3; Rev. 18: 23.
Some deceive themselves. 2 Pet. 2: 13; Gal. 6: 3; Jas. 1: 26, 22; 1 Cor. 3: 18.
Some are hypocritical. 1 Tim. 4: 1-4.
Their character.
They speak lies. 1 Tim. 4: 2.
They destroy their neighbor. Prov. 11: 9.
They love the praise of men. Mat. 6: 2-5, 16.
They hinder people from entering the kingdom of heaven. Mat. 23: 13.
Their final end.
Their hope shall be cut off. Job 8: 13.
They shall be desolate. Job 15: 34.
Those who are backslidden.
Their character.
They become filled with their own way. Prov. 14: 14.
Some justify themselves. Jer. 3: 11.
Last state worse than the first. 2 Pet. 2: 20, 21.

CHRIST CAME TO SEEK AND SAVE THE LOST.
Luke 19: 10.

THE DAY OF THE LORD.

2 PET. 3: 10-12.

BY D. O. TEASLEY.

IT WILL BE
The day of Christ's coming. Mat. 24: 44-50; Acts 1: 11.
The day of judgment. Acts

17: 31; Rev. 20: 11-15.
The resurrection day. John 5: 28, 29; 1 Cor. 15: 51-55.
A day of sorrow. Mat. 24: 46, 51.
A day of joy. Psa. 30: 5; 2 Thes. 1: 10.
A day of disappointment. Mat. 7: 22, 23.
A day of separation. Mat. 25: 31-41.
A day of revelation.
Christ shall be revealed. 2 Thes. 1: 7, 8; Rev. 1: 7.
The secret of men's hearts shall be revealed. Luke 12: 2, 3; 8: 17; Mark 4: 22.
A day of destruction.
The devil and all false religion shall be destroyed. 2 Thes. 2: 8-12; Rev. 19: 20; 20: 10.
The world shall be destroyed. 2 Pet. 3: 10.

THE TWO WAYS.

MAT. 7: 13, 14.

BY B. E. WARREN.

THE WAY TO HEAVEN.
It is termed.
The way of life. Jer. 21: 8.
The good way. Deut. 30: 15, 19.
The right way. 1 Sam. 12: 23.
The way of truth. Psa. 119: 30.
The way of holiness. Isa. 35: 8-10.
The way of salvation. Acts 16: 17.
The way of righteousness. 2 Pet. 2: 21.
The way of peace. Rom. 3: 17.
The way of light. Prov. 4: 18.
Those who are in the way.
They are free from sin. Rom. 6: 22.
They follow Christ's steps. 1 Pet. 2: 21, 22.
They are righteous as God is. 1 John 3: 6, 7.
They please God. Heb. 11: 5.
They love God. Mark 12: 30.
They hate evil. Psa. 97: 10.
They are happy. Psa. 128: 2.
Their names are in heaven. Luke 10: 20.
Promises to those in the way.
They are kept in peace. Isa. 26: 3.
They are kept from evil. 2 Thes. 3: 3.
They are kept by power divine. 1 Pet. 1: 4, 5.
They shall have everlasting life. Mat. 19: 29.
They shall have a home in heaven. John 14: 3.
They shall not be tempted above that they are able to stand. 1 Cor. 10: 13.
Cautions to the righteous.
Take heed lest ye fall. 1 Cor. 10: 12.
Keep under your body. 1 Cor. 9: 27.
Be not wise in your own conceits. Rom. 11: 25.
Be not high-minded, but fear. Rom. 11: 15-22.
The branch will be cut off

that will not bear fruit. John 15: 2.
Keep your first love. Rev. 2: 4.

THE WAY TO HELL.

It is termed
The way of death. Jer. 21: 8.
The evil way. Prov. 28: 10.
The wrong way. Prov. 8: 36.
The way of lying. Psa. 119: 29; Rev. 21: 8.
The way of misery. Rom. 3: 16.
The way of destruction. Rom. 3: 16.
The way of trouble. Isa. 57: 20.
The way of darkness. John 3: 19.
A hard way. Prov. 13: 15.

Those who are in the way.
They are in sin. John 8: 34.
They are led captive by Satan. 2 Tim. 2: 26.
They are of the devil. 1 John 3: 8.
They please themselves. Eph. 6: 6.
They hate the righteous. Psa. 34: 21.
They love sin. 2 Pet. 2: 15.
They are unholy. 2 Tim. 3: 2.

Warning to those in the sinful way.
Turn, why will ye die? Ezek. 33: 11.
Forsake your sinful way. Isa. 55: 7, 8.
Seek the Lord while he may be found. Isa. 55: 6.
He will not always chide. Psa. 103: 9.
Evil shall slay the wicked. Psa. 34: 21.
Be ready. Acts 17: 30, 31.

Cautions to those in the sinful way.
God will judge you by your deeds. 2 Cor. 5: 10.
You must die, be ready. Heb. 9: 27.
God's wrath will abide on you. John 3: 36.
You may be abandoned of God. 1 Sam. 28: 15.
Eternal hell will be your doom. Mark 9: 43-48.

CONCLUSION.

The righteous in the way. Luke 23: 43.
The unrighteous in the way. Psa. 9: 17.

THE BRIDE AND BRIDEGROOM.

JOHN 3: 29.

BY ORA TEASLEY.

THEIR BETROTHAL.

Hos. 2: 19, 20.

THEIR MARRIAGE.

They are now married. Rom. 7: 2-4.

THE BRIDE.

She is the "heavenly Jerusalem," or "church of the first-born." Rev. 21: 9, 10; Heb. 12: 22, 23.
She gives birth to many children. Gal. 4: 26; Isa. 66: 7-13; 1 Pet. 2: 2.
She is adorned in fine linen. Rev. 21: 2; 19: 7, 8.
She is pure. 2 Cor. 11: 21; Eph. 5: 27; S. of Sol. 4: 7.
She has no sisters. S. of Sol. 6: 9.

She has but one husband. 2 Cor. 11: 2.
She is subject to him. Eph. 5: 25.

THE BRIDEGROOM.
He is the Son of God. 2 Cor. 11: 2; Mat. 16: 15, 16.
He is faithful. 2 Thes. 3: 3; Heb. 3: 5, 6.
He is pure. 1 Pet. 2: 21, 22; Heb. 7: 26.
He is the only Son. John 3: 16.
He has but one wife. S. of Sol. 6: 9.
He loves her. Eph. 5: 25; Mat. 25: 40.
He is the head of the wife. Col. 1: 18; Eph. 5: 23.

THEIR NAME.
Name is God. Eph. 1: 3; 1 Pet. 1: 3.
He being the Son of God takes his Father's name; hence, his name is God. Heb. 1: 8; Isa. 54: 5.
The bride by right of the laws of matrimony takes her husband's name; hence, she is called the "church of God." Acts 20: 28; 1 Tim. 3: 5, 15; 1 Cor. 1: 1, 2.
She transacts all business in his name. Col. 3: 17.
His name is above every name. Phil. 2: 9.

THEIR AGREEMENT.
Amos 3: 3.
He promised never to leave her. Heb. 13: 5.
He promised to supply all her needs. Phil. 4: 19.
He promised to grant her desires. Mark 11: 24.
She is subject to him. Eph. 5: 25.

THE CHRISTIAN AND THE SINNER CONTRASTED.

MAL. 3: 18.

BY B. E. WARREN.

THE SINNER.
He needs repentance. Mat. 9: 12, 13.

THE CHRISTIAN.
He needs no repentance. Luke 15: 7.

THE SINNER.
His name is not in the book of life. Ex. 32: 33.

THE CHRISTIAN.
His name is in the book of life. Luke 10: 20.

THE SINNER.
He is guilty. Rom. 3: 19.

THE CHRISTIAN.
He is innocent. Job 9: 23.

THE SINNER.
He is bound by sin. Prov. 5: 22.

THE CHRISTIAN.
He is free from sin. Rom. 6: 22.

THE SINNER.
He is dead in sins. Eph. 2: 1.

THE CHRISTIAN.
He is alive in Christ. Eph. 2: 5, 6.

THE SINNER.
He is an old sinful creature. Eph. 4: 22.

THE CHRISTIAN.
He is a new creature. 2 Cor. 5: 17.

THE SINNER.
He is blind. 2 Cor. 4: 3, 4.

THE CHRISTIAN.
His eyes are opened. Psa. 119: 18.
THE SINNER.
He is in darkness. 1 John 2: 11.
THE CHRISTIAN.
He is in the light. 1 John 2: 10.
THE SINNER.
He is separate from God. Isa. 59: 1, 2.
THE CHRISTIAN.
He is brought nigh by the blood. Eph. 2: 13.
THE SINNER.
He is cursed. 2 Pet. 2: 14.
THE CHRISTIAN.
He is blest. Psa. 84: 12.
THE SINNER.
He is on the way to destruction. Mat. 7: 13.
THE CHRISTIAN.
He is on the way to life. Mat. 7: 13.
THE SINNER.
He is of the devil. 1 John 3: 8.
THE CHRISTIAN.
He is of God. 1 John 3: 9.
THE SINNER.
He is afraid. Heb. 10: 27.
THE CHRISTIAN.
He is not afraid. Psa. 27: 1.
THE SINNER.
He trusts in himself. Luke 18: 9.
THE CHRISTIAN.
He trusts in the Lord. Isa. 26: 4.
THE SINNER.
He has no peace. Isa. 57: 21.
THE CHRISTIAN.
He has great peace. Psa. 119: 165.
THE SINNER.
He fears death. Heb. 2: 15.
THE CHRISTIAN.
He is ready to die. 2 Tim. 4: 6-8.
THE SINNER.
He will be tormented forever. Rev. 20: 10.
THE CHRISTIAN.
He will be blest forever. Rev. 14: 13.
CONCLUSION.
Mal. 2: 2; Prov. 28: 20.

THE BETTER TESTAMENT.

HEB. 7: 22.

BY S. L. SPECK.

WHY WAS THE NEW TESTAMENT CALLED A BETTER TESTAMENT?
Because it had better sacrifices.
Sacrifices of the Old. Heb. 9: 23; 10: 4, 6.
Sacrifices of the New. Heb. 13: 15, 16; 1 Pet. 2: 5; Rom. 12: 1, 2.
Blood of the Old. Heb. 9: 18-20.
Blood of the New. Heb. 9: 14.
Because it was established upon better promises. Heb. 8: 6.
Because the first testament was waxing old. Heb. 8: 13.
WHAT AILED THE OLD TESTAMENT?
It was weak. Heb. 7: 18.
It was faulty. Heb. 8: 7, 8.
The blood of the Old Testament could not
Take away sins. Heb. 10: 4, 11.

Give spiritual life. Gal. 3: 21.
Make the Old Testament worshipers perfect. Heb. 10: 1.

THE OBJECTS OF THE OLD AND NEW TESTAMENTS.
Of the Old Testament. Gal. 3: 19-24.
Of the New Testament. Rom. 8: 3, 4; Heb. 7: 19.

WHERE WERE THE LAWS OF THE OLD TESTAMENT AND NEW TESTAMENT WRITTEN.
Of the Old Testament. 2 Cor. 3: 7.
Of the New Testament. 2 Cor. 3: 2, 3; Heb. 10: 16.

JUSTIFICATION OF THE OLD AND NEW TESTAMENTS.
Of the Old Testament. Heb. 10: 2, 3.
Of the New Testament. Heb. 10: 17, 18; Acts 13: 39; 1 John 3: 5; Dan. 9: 24; Mat. 1: 21; Heb. 9: 26; Rev. 1: 5.

SANCTIFICATION OF THE OLD AND NEW TESTAMENTS.
Of the Old Testament. Ex. 19: 22; Lev. 11: 44; 20: 7; 2 Chr. 31: 18.
Of the New Testament. John 17: 17; Heb. 14: 15; 13: 12; Rom. 15: 16.

DEFINITION OF SANCTIFICATION.
Of Old Testament sanctification.
"To separate, set apart, and appoint anything for a holy use."—Webster.
Of New Testament sanctification.
"To cleanse and purify the heart from the power and polution of sin; to make sacred or holy, perfectly pure."—Webster.

THE MEDIATORS OF THE OLD AND NEW TESTAMENTS.
Of the Old Testament—Moses. Ex. 19: 3; Num. 11: 2; Deut. 5: 5.
Of the New Testament—Christ. Heb. 8: 6; 9: 15.

EXAMPLES OF JUSTIFICATION AND SANCTIFICATION.

TITUS 3: 4, 5.

BY B. E. WARREN.

THE SAMARITANS.
They were converted under the ministry of Philip. Acts 8: 5-12.
They were sanctified under Peter and John. Acts 8: 14-16.

PAUL'S EXPERIENCE.
He was converted by Christ in the way. Acts 9: 1-16; 26: 12-18.
He was sanctified under the ministry of Ananias. Acts 9: 17.

THE HOUSE OF CORNELIUS.
He evidently was converted under the ministry of Philip.
Acts 8: 40; 21: 8; 10: 1-6, 31-39, 41-43.
They were sanctified under the ministry of Peter. Acts 10: 44-48.

THE EPHESIANS.
They were converted under the ministry of Apollos. Acts 18: 24-26; 19: 1-5.
They were sanctified under

the labors of Paul. Acts 19: 6, 7.

THE APOSTLES.
They were converted under the ministry of Christ. Mat. 19: 28; Luke 10: 20.
They were sanctified on the day of Pentecost. Acts 2: 1-5; Rom. 15: 16.

THE THESSALONIANS.
They were in a justified state. 1 Thes. 1: 1-4; 2: 1, 9, 17; 3: 1-13.
Paul urged them on to sanctification. 1 Thes. 4: 3; 5: 22, 23.

THE HEBREWS.
They were converted. Heb. 3: 1; 6: 1, 2.
Sanctification was shown to them as a blessed attainment. Heb. 10: 14; 13: 12.

THE STANDARD OF SANCTIFICATION.
The purity. Acts 15: 8, 9.
The unity. Heb. 2: 11; John 17: 17-23.

CONCLUSION.
1 Pet. 1: 2.

THE GOSPEL.

BY S. L. SPECK.

THE GOSPEL IS TERMED
The gospel of God. Rom. 1: 1.
The gospel of Christ. Rom. 1: 16.
The gospel of grace. Acts 20: 24.
The gospel of salvation. Eph. 1: 13.
The word of God. 1 Pet. 1: 25.
The power of God. Rom. 1: 16, 17.
The gospel of the kingdom. Mat. 24: 14.

THE GOSPEL WAS PREACHED IN THE BEGINNING
By Jesus Christ. Mat. 4: 23; 9: 35.
By the apostles. Acts 8: 25; 14: 7.

THE GOSPEL MUST BE PREACHED
To the poor. Luke 4: 18.
To every creature. Mark 16: 15, 16.
To all nations. Mark 13: 10.

THEY THAT PREACH THE GOSPEL
Must be anointed by the Spirit. Luke 4: 18.
Must be called of God. Acts 16: 10.
Must be sent of God. Rom. 10: 15.
Must preach the gospel freely. 1 Cor. 9: 18; 2 Cor. 11: 7; Mat. 10: 8.
Should live of the gospel. 1 Cor. 9: 14.

THE GOSPEL OF GOD IS
Foolishness to them that perish. 1 Cor. 1: 18.
Hid to them that are lost. 2 Cor. 4: 3.

SOME PEOPLE
Will hinder the gospel. 1 Cor. 9: 12.
Will pervert the gospel. Gal. 1: 7.
Will not obey the gospel. Rom. 10: 16; 1 Pet. 4: 17; 2 Thes. 1: 8.

EFFECTS OF
Hindering the gospel. Acts 5: 39.
Perverting the gospel. 2 Pet. 3: 16.
Not obeying the gospel. 2 Thes. 1: 8, 9.

WE ARE TAUGHT TO

Believe the gospel. Mark 1: 15.
Obey the gospel. 2 Cor. 9: 13.

EFFECTS OF PREACHING THE GOSPEL.
Reveals God's righteousness. Rom. 1: 17.
Gives light. 2 Cor. 4: 4.
Brings salvation to them who believe it. 1 Cor. 1: 21.

DURATION OF THE GOSPEL.
Rev. 14: 6.

THE PROMISED MESSIAH.

BY D. O. TEASLEY.

IN PROPHECY HE IS DESCRIBED OR SPOKEN OF UNDER THE FOLLOWING NAMES.

"Seed of the woman." Gen. 3: 15.
Fulfilled. 1 Cor. 15: 25.

"Shiloh" (Rest giver). Gen. 49: 10.
Fulfilled. Mat. 11: 28-30.

"Great Savior." Isa. 19: 20.
Fulfilled. Mat. 1: 21.

"Redeemer." Isa. 59: 20.
Fulfilled. Titus 2: 14.

"Emmanuel." Isa. 7: 14.
Fulfilled. Mat. 1: 22, 23.

"The stem of Jesse." Isa. 11: 1, 10.
Fulfilled. Acts 13: 22, 23.

TIME OF HIS COMING.

He was to come when the scepter should depart from Judah. Gen. 49: 10.

Herod was the first foreign prince who ruled in Israel. During his rule Christ came.

He was to come sixty-nine weeks after the going forth of the command to restore and build Jerusalem. Dan. 9: 25.

Sixty-nine weeks multiplied by seven, the number of days in a week, give 483 days. Counting a day for a year (Num. 14: 34; Ezek. 4: 6) equals 483 years. Counting 483 years from the time of the going forth of the command to restore and build Jerusalem B. C. 457, we arrive at the year 26 A. D., the exact year in which Jesus was anointed and began his personal ministry.

MANNER OF HIS COMING.

He was to be conceived by a virgin. Isa. 7: 14.
Fulfilled. Mat. 1: 18, 19.

He was to come out of Bethlehem. Micah 5: 2.
Fulfilled. Mat. 2: 1-6.

He was to enter Jerusalem on a colt, the foal of an ass. Zech. 9: 9.
Fulfilled. Mat. 21: 1-9.

OBJECT OF HIS COMING.

To establish a kingdom. Dan. 2: 44.
Fulfilled. Mark 1: 14, 15; Luke 16: 16; Col. 1: 13; Eph. 1: 20-23.

To give "rest" to the Gentiles. Isa. 11: 10.
Fulfilled. Mat. 11: 28, 29; Acts 13: 46-48.

To save the people. Isa. 35: 4.
Fulfilled. Titus 3: 5, 6.

To heal the sick. Isa. 35: 5, 6; 53: 3-5.
Fulfilled. Mat. 8: 16, 17; Heb. 13: 8.

CONCLUSION.

1 John 2: 22, 23.

WISDOM'S HOUSE.

PROV. 9: 1.

BY D. O. TEASLEY.

All things that are wise and good are traceable to God as their author; hence, he is the founder of wisdom's house, and upon his seven attributes (pillars) is this most magnificent structure predicated.

THE SEVEN FOUNDATION PILLARS ARE

Omnipresence. Prov. 15: 3; Heb. 4: 13.

Omnipotence.

God the Son—Jesus Christ—has all power in heaven. 1 Pet. 3: 22.

He has all power on earth. Mat. 28: 18.

He has all power over death and hell. Rev. 1: 18.

Omniscience. Prov. 3: 19, 20; Isa. 40: 28; Prov. 21: 30; Jer. 10: 12; Dan. 2: 20-23.

(Infallibility.) Heb. 6: 18.

Immutability. Heb. 6: 17; 13: 8; 1: 11, 12.

Holiness. Rev. 15: 4.

Eternity. Isa. 40: 28; Deut. 33: 27; Isa. 57: 15.

IT IS A STONE STRUCTURE.

The corner stone.

God laid it. Isa. 28: 16.

Is Jesus Christ. Acts 4: 10-12.

The foundation stone.

Is Christ. 1 Cor. 3: 11.

Standeth sure. 2 Tim. 2: 19.

The wall stones

Are living stones. 1 Pet. 2: 5.

Are men and women. Heb. 3: 6.

Are builded together. Eph. 2: 20-22.

IT IS A SPIRITUAL STRUCTURE.

Christ the foundation rock is spiritual. 1 Cor. 10: 4.

The wall stones are spiritual. 1 Pet. 2: 5.

TOOLS USED IN CONSTRUCTION.

A hammer. Jer. 23: 29.

A plummet. Isa. 28: 17.

A measuring reed. Ezek. 40: 3; Rev. 11: 1.

THE SPIRITUAL BUILDING IS GOD'S HOUSE OR CHURCH.

Eph. 2: 19, 20; 1 Tim. 3: 15; Heb. 3: 6.

JESUS CHRIST IS THE DOOR OF THIS HOUSE.

John 10: 9; Rev. 3: 7.

THIS HOUSE HAS NO NEED OF WINDOWS, AS GOD WHO DWELLS THERE IS AN UNFAILING LIGHT.

Isa. 60: 19, 20; Rev. 21: 23.

GOD'S WILL TO MAN.

BY D. O. TEASLEY.

GOD AT DIFFERENT TIMES HAS MADE TWO WILLS.

The first covenant—will. Heb. 9: 1, 18.

The second covenant—will. Heb. 8: 6; 7: 22.

WHEN TWO WILLS ARE MADE ONLY THE LAST ONE IS VALID, AND THE FIRST MUST PASS AWAY.

Rom. 10: 4; Gal. 3: 22-26; Heb. 8: 13.

A WILL IS NOT IN FORCE UNTIL THE DEATH OF THE TESTATOR.

Heb. 9: 16, 17.

THE FIRST WILL WAS FAULTY,

WHILE THE LAST ONE IS PERFECT.

In the first or old will we find the following defects:

It was dedicated with the blood of animals. Ex. 24: 6, 7; Heb. 9: 18-22.

The inheritance it promised was too scanty to free the heirs from sin. Heb. 10: 4, 11.

It could not make perfect. Heb. 10: 1; 7: 19.

Their sins were remembered once a year. Heb. 10: 3; 9: 7.

It could not give life. Gal. 3: 21; 2: 21.

It was only a temporary will. Gal. 3: 19.

The last will is perfect and superior to the first for the following reasons.

It is dedicated with the blood of Jesus. Heb. 9: 13, 14; 1 Pet. 1: 18, 19; Heb. 13: 12.

The inheritance promised is sufficient to free the heirs from all sin. 1 John 1: 7; John 8: 36; Rom. 6: 22.

It brings perfection. Heb. 7: 19; Mat. 5: 48; Heb. 10: 14.

Our sins are remembered no more. Heb. 10: 17; 8: 12.

It gives life in abundance. John 6: 63; 10: 10; Rom. 8: 2.

It is an everlasting covenant. Heb. 13: 20.

IN HIS LAST WILL GOD HAS WILLED US THE FOLLOWING UNSEARCHABLE RICHES.

Repentance unto life. 2 Pet. 3: 9; Rom. 2: 4; 1 Tim. 2: 3, 4.

Justification. Rom. 5: 1; 3: 24-26.

Sanctification. 1 Thes. 4: 3; 5: 23, 24.

The healing of our bodies. Mark 16: 16-18; Jas. 5: 14, 15.

All things with Christ. Rom. 8: 31, 32.

An eternal home with him when he shall come again. John 14: 1-4; 1 Thes. 4: 16, 17; 2 Cor. 5: 1, 2; 1 Pet. 1: 3-5.

CHRIST AND THE CHRISTIAN.

BY N. S. DUNCAN.

IN RIGHTEOUSNESS.

Christ is righteous. Psa. 145: 17.

The Christian is righteous. 1 John 3: 7.

IN HOLINESS.

Christ is holy. Heb. 7: 26; Isa. 6: 3.

The Christian is holy. Heb. 3: 1; 1 Pet. 1: 14-16.

IN PERFECTION.

Christ is perfect. Heb. 5: 9.

The Christian is perfect. Mat. 5: 48; 1 Cor. 2: 6; Phil. 3: 15.

IN BEING HARMLESS.

Christ is harmless. Heb. 7: 26.

The Christian is harmless. Mat. 10: 16; Phil. 2: 15.

IN TEMPTATION.

Christ was tempted. Heb. 4: 15; Luke 4: 1, 2.

The Christian is tempted.

Jas. 1: 1, 2; 1 Pet. 1: 6.

IN OBEDIENCE.

Christ was obedient. Phil. 2: 8.

The Christian is obedient. Rom. 6: 17; Heb. 11: 8.

IN MERCY.

Christ is merciful. Heb. 2: 17.

The Christian is merciful. Luke 6: 36.

IN LIVING WITHOUT SIN.

Christ lived without sin. 1 Pet. 2: 21, 22.

The Christian lives without sin. 1 John 3: 6, 9; 5: 18.

IN OVERCOMING THE WORLD.

Christ overcame the world. John 16: 33.

The Christian overcomes the world. 1 John 5: 4; 4: 4; Rev. 12: 11.

IN ENTERING HEAVEN.

Christ entered heaven. 1 Pet. 3: 21, 22.

The Christian will enter heaven. John 14: 1-3; 1 Thes. 4: 16, 17; 2 Cor. 5: 1; Heb. 10: 34; 1 Pet. 1: 3, 4.

QUESTIONS ANSWERED REGARDING OUR ETERNAL HOME.

BY H. M. RIGGLE.

Ques. Will the righteous have an eternal existence?

Ans. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars *forever and ever.*" Dan. 12: 3. "And they shall reign *forever and ever.*" Rev. 22: 5.

Ques. Will this world exist forever?

Ans. "What shall be the sign of thy coming, and of the *end* of the world?" Mat. 24: 3. "Lo I am with you alway, even unto the end of the world." Mat. 28: 20. "The end of all things is at hand." 1 Pet. 4: 7.

Ques. Will this earth ever pass away?

Ans. "Heaven and earth shall pass away." Mat. 24: 35. "Till heaven and earth pass." Mat. 5: 18. "Of old thou hast laid the foundation of the earth; and the heavens are the work of thy hand. They shall perish, but thou shalt endure." Psa. 102: 25, 26. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; . . . it shall fall, and not rise again." Isa. 24: 19, 20.

Ques. The earth is one of the things we see. What does Paul say of the things which are seen?

Ans. "The things which are seen are temporal [lasting for a time only—transitory]; but the things which are not seen are eternal." 2 Cor. 4: 18.

Ques. Our eternal home is something we can not see with our natural eyes. Where and what is it?

Ans. "A building of God, an house not made with hands, *eternal in the heavens.*" 2 Cor. 5: 1.

Ques. When and how will this earth pass away?

Ans. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, *the earth also, and the works that are therein shall be burned up.*" 2 Pet. 3: 10.

Ques. Will its present form pass entirely out of existence?

Ans. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and *there was found no place for them.*" Rev. 20: 11.

Ques. What is meant in the above texts by the heavens passing away?

Ans. The aerial heavens which surround this globe. Gen. 7: 3, 23; Jer. 9: 10; 10: 13; Zech. 8: 12; 2 Pet. 3: 10.

Ques. What promise did Jesus make his disciples?

Ans. "Blessed are the meek; for they shall inherit the earth." Mat. 5: 5.

Ques. Since this literal earth will pass out of existence, where must we look for the fulfilment of this promise?

Ans. "We according to his promise, look for new heavens and a new earth." 2 Pet. 3: 13.

Ques. Will we not enter the new heaven and earth until the present earth is no more?

Ans. "And I saw a new heaven and a new earth: *for the first heaven and the first earth were passed away;* and there was no more sea." Rev. 21: 1.

Ques. But is not the new heaven and earth simply this earthly country made anew?

Ans. "But now they [God's people] desire a *better country,* that is, *an heavenly.*" Heb. 11: 16.

Ques. Since this planet will pass away and be no more, what blessed promises are given to us of that future, heavenly, and better country?

Ans. "Knowing in yourselves that ye have in heaven a better and an enduring substance." Heb. 10: 34. "We have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1. "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. 1: 4, 5. "For the hope which is laid up for you in heaven." Col. 1: 5. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

Ques. Where will we receive our future reward?

Ans. Your reward is great in heaven." Luke 6: 22, 23. "Great is your reward in heaven." Mat. 5: 11, 12.

Ques. Will the righteous not farm, etc., for a living in that heavenly country?

Ans. "They shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the throne shall

feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7: 16, 17.

WOES PRONOUNCED AGAINST VARICUS SINS.

AGAINST OPPRESSION.
Isa. 10: 1-3; Zeph. 3: 1-4; Prov. 22: 16.
AGAINST SECRET SINNERS.
Isa. 29: 13-16.
AGAINST COVETOUSNESS.
Isa. 5: 8, 9.
AGAINST INJUSTICE.
Jer. 22: 13.
AGAINST STRIVING AGAINST GOD.
Isa. 45: 9.
AGAINST THOSE WHO ARE AT EASE IN ZION.
Amos 6: 1.
AGAINST THOSE WHO DEVISE INIQUITY AND PRACTISE SECRET SIN OR VICE UPON THEIR BEDS.
Micah 2: 1.
AGAINST THE IDOL SHEPHERD.
Zech. 11: 17.
AGAINST THE SENSUALIST.
Jude 11-13; 2 Pet. 2: 10, 12-17.
AGAINST THE RICH.
Luke 6: 24-26; Jas. 5: 1-6.
AGAINST SECT BABYLON.
Rev. 18: 1-24.

WALKING WITH GOD.

BY H. M. RIGGLE.

EVERY SAINT MUST WALK WITH GOD.
Gen. 5: 24; 6: 9; Micah 6: 8.
WALKING WITH GOD IMPLIES
Walking as he walked. 1 John 2: 6.
Walking in the light. 1 John 1: 7.
Walking in the truth. 3 John 3.
Walking in the Spirit. Gal. 5: 25.
Walking by the same rule. Phil. 3: 16.
Walking in his ways. Josh. 22: 5.
Walking in the old paths. Jer. 6: 16.
Walking in newness of life. Rom. 6: 4.
Walking honestly. Rom. 13: 13.
Walking by faith. 2 Cor. 5: 7.
Walking in agreement. Amos 3: 3.
PROMISES TO THOSE WHO WALK WITH GOD.
They shall not faint. Isa. 40: 31.
They shall have all good things. Psa. 84: 11.

RUNNING TO GLORY.

HEB. 12: 1.

BY H. M. RIGGLE.

THIS IMPLIES
To run for the prize. 1 Cor. 9: 24-26.
To not run in vain. Phil. 2: 16.
To not fall by the way. Gal. 5: 7.
To run the way of God's commandments. Psa. 119: 32.
PROMISES TO THOSE WHO RUN.
Prov. 4: 12; Isa. 40: 31.

THE HOLY TRINITY.

BY H. M. RIGGLE.

THE DOCTRINE OF THE TRINITY

IS CLEARLY TAUGHT IN THE BIBLE.
God is a person. Mat. 5: 8.
Christ is a person. 1 Pet. 3: 21, 22.
The Holy Ghost is a person. John 16: 13, 14.
These three persons are one. 1 John 5: 7.
The following are a few of the many scriptures which clearly teach this truth. Mat. 3: 16, 17; Rom. 8: 9; 1 Cor. 12: 3-6; Eph. 4: 4-6; 1 Pet. 1: 2; Jude 20, 21.
Divine titles are applied to these three persons.
To the Father. Gen. 17: 1.
To the Son. John 20: 28.
To the Holy Ghost. Acts 5: 3, 4.
EACH PERSON IS DESCRIBED AS
Eternal.
The Father. Rom. 16: 26.
The Son. Rev. 22: 13.
The Holy Ghost. Heb. 9: 14.
Omnipotent.
The Father. Gen. 17: 1; Jer. 32: 17.
The Son. Rev. 1: 8; Mat. 28: 18; Heb. 1: 3.
The Holy Ghost. Rom. 15: 19; Luke 1: 35.
Omnipresent.
The Father. Jer. 23: 24.
The Son. Eph. 1: 20-23.
The Holy Ghost. Psa. 139: 7-10.
Omniscient.
The Father. Acts 15: 18.
The Son. John 21: 17.
The Holy Ghost. 1 Cor. 2: 10, 11.
Holy.
The Father. Rev. 4: 8.
The Son. Acts 3: 14.
The Holy Ghost. 1 John 2: 20.
True.
The Father. John 7: 28.
The Son. Rev. 3: 7.
The Holy Ghost. 1 John 5: 6.
Creator.
The Father. Gen. 1: 1; Psa. 148: 5.
The Son. Col. 1: 16; John 1: 3.
The Holy Ghost. Job 33: 4; 26: 13.
Sanctifier.
The Father. Jude 1.
The Son. Heb. 13: 12.
The Holy Ghost. Rom. 15: 16.
Source of eternal life.
The Father. Rom. 6: 23.
The Son. John 10: 28.
The Holy Ghost. Gal. 6: 8.
GOD'S PEOPLE ARE THE TEMPLE OF
God the father. 2 Cor. 6: 16; Eph. 2: 22.
Christ the Son. Eph. 3: 17; Col. 1: 27.
The Holy Ghost. 1 Cor. 3: 16; 6: 19.
CONCLUSION.
2 Cor. 13: 14.

STRIFE.

THE CAUSE OF STRIFE.
Pride in the heart. Prov. 13: 10; 28: 25.
Hatred in the heart. Prov. 10: 12; 15: 18.
Too much frowardness. Prov. 16: 28.
A contentious disposition. Prov. 26: 21.
Talebearing. Prov. 26: 20.

Carnal lust. Jas. 4: 1.

CONCERNING STRIFE.
- It is a fruit of carnality. 1 Cor. 3: 3.
- It is a work of the flesh. Gal. 5: 20.
- It is forbidden. 2 Tim. 2: 24.
- It is honorable to cease from strife. Prov. 20: 3.

GOD'S PEOPLE
- Should do all things without strife. Phil. 2: 3, 14.
- Should avoid strife. Gen. 13: 8.
- Should avoid questions that lead to strife. 2 Tim. 2: 14.
- Should suffer wrong rather than engage in strife. 1 Cor. 6: 7.

STRIFE WILL EXCLUDE FROM HEAVEN ALL WHO ENGAGE IN IT.
- Gal. 5: 20, 21; Jas. 3: 14-16.

PEACE.

2 COR. 13: 11.

BY H. M. RIGGLE.

GOD'S PEOPLE
- Should endeavor to live at peace with all men. Rom. 12: 18; Heb. 12: 14.
- Should live at peace among themselves. 2 Cor. 13: 11; 1 Thes. 5: 13.
- Should love peace. Zech. 8: 19.
- Should seek peace. 1 Pet. 3: 10, 11.
- Should follow the things which make for peace. Rom. 14: 19.
- Should make peace. Mat. 5: 9; Psa. 120: 7.
- Should exhort others to peace. Gen. 45: 24.

ADVANTAGES OF PEACE.
- Prov. 17: 1; Eccl. 4: 6; Psa. 133: 1.

MISCELLANEOUS POINTS.
- God is the author of peace. 1 Cor. 14: 33.
- Wise men live peaceably. Jas. 3: 17, 18.
- Peace is necessary to the enjoyment of life. Psa. 34: 12-14.
- Peace is necessary to enter heaven. Heb. 12: 14.

THE PEACE OF GOD.

JOB 22: 21.

BY H. M. RIGGLE.

THOSE WHO HAVE THE PEACE OF GOD.
- The justified. Rom. 5: 1.
- Such as are in Christ. John 16: 33.

THE PEACE OF GOD
- Comes through Jesus Christ. John 14: 27; Luke 2: 10-14.
- Is a fruit of the Spirit. Gal. 5: 22.
- Dwells in those who love God's law. Psa. 119: 165.
- Dwells in the meek. Psa. 37: 11.
- Dwells in those who confide in God. Isa. 26: 3.
- Is declared to be
  - Great. Psa. 119: 165.
  - Abundant. Psa. 72: 7.
  - Like a river. Isa. 66: 12.
  - Passeth all our understanding. Phil. 4: 7.

GOD'S PEOPLE
- Repose in peace. Psa. 4: 8.
- Are blessed with peace. Psa. 29: 11.

Are ruled by peace. Col. 3: 15.

Are kept by peace. Phil. 4: 7.

Die in peace. Psa. 37: 37.

OF THE INCREASE OF GOD'S PEACE THERE WILL BE NO END. Isa. 9: 6, 7.

SEEKING GOD.

MAT. 7: 7, 8.

BY H. M. RIGGLE.

THE TIME TO SEEK GOD.

In our youth. Eccl. 12: 1.

Early. Prov. 8: 17.

While he may be found, while he is near. Isa. 55: 6.

Seek him to-day, now. 2 Cor. 6: 2; Heb. 4: 7.

THE MANNER IN WHICH WE MUST SEEK HIM.

With our whole heart and soul. Deut. 4: 29.

With repentance and prayer. Dan. 9: 3-9.

With diligence. Heb. 11: 6.

Until he rains righteousness upon you. Hos. 10: 12.

PROMISES TO THOSE WHO SEEK GOD EARLY, AND ACCORDING TO HIS WORD.

They shall find. Mat. 7: 7, 8; Jer. 29: 13.

They shall enjoy his favor. Lam. 3: 25.

They shall enjoy his protection. Ezra. 8: 22.

They shall have life. Amos. 5: 4, 6.

They shall prosper. Psa. 34: 10.

They are blessed. Psa. 119: 2.

It leads to joy. Psa. 105: 3.

It ends in praise. Psa. 22: 26.

RESULT OF NOT SEEKING GOD IN HIS TIME AND WAY.

Prov. 1: 20-31.

SELF-DELUSION.

MEN DECEIVE THEMSELVES

By hearing and not doing. Jas. 1: 22.

By failing to bridle their tongues. Jas. 1: 26.

By allowing pride in their hearts. Obad. 3.

SELF-DELUSION IS EXHIBITED

In men thinking that their own ways are right. Prov. 14: 12.

In men that think they are pure without salvation. Prov. 30: 12.

In men in their natural state thinking themselves better than others. Luke 18: 10-14.

In men in a spiritual lukewarm state trusting in riches. Rev. 3: 17.

In men walking in the imagination of their heart. Deut. 29: 19.

In men believing that their lives shall be prolonged for many years, then putting off salvation till too late. Isa. 56: 12; Luke 12: 16-21; Jas. 4: 13, 14.

FATAL CONSEQUENCES OF SELF-DELUSION.

Mat. 7: 21-23; 24: 48-51; Luke 12: 20; 13: 24-28; 1 Thes. 5: 3.

SELF-DENIAL.

LUKE 9: 23, 24.

BY H. M. RIGGLE.

SELF-DENIAL AS TAUGHT IN THE SCRIPTURE INCLUDES

Denying ungodliness and worldly lusts. Titus 2: 11, 12.

Forsaking all. Luke 14: 33.

Crucifying the flesh. Gal. 5: 24.

Being crucified unto the world. Gal. 6: 14.

Putting off the old man—sinful life and sinful nature—which is corrupt. Eph. 4: 22; Col. 3: 9.

Becoming poor by suffering the loss of all things. Phil. 3: 7-9.

Becoming strangers and pilgrims in the earth. Heb. 11: 13-15; 1 Pet. 2: 11.

Suffering the hatred and opposition of nearest and best friends for the sake of Jesus. Luke 21: 16, 17; Mat. 10: 35-37.

Suffering the loss of our good name and reputation in worldly circles. Phil. 2: 5-8; 1 John 2: 15, 16.

Keeping the appetites and passions of our body in subjection. 1 Cor. 9: 27.

Abstaining from fleshly lusts by living temperate lives. 1 Pet. 2: 11; Gal. 5: 22, 23.

Not pleasing ourselves. Rom. 15: 1-3.

Not seeking our own profit alone but others also. 1 Cor. 10: 24, 33; Phil. 2: 4.

REWARD AND HAPPY RESULT OF SELF-DENIAL.

Mat. 19: 28, 29; Rom. 8: 13; 2 Pet. 1: 4, 11.

SELF-EXAMINATION.

BY H. M. RIGGLE.

SELF-EXAMINATION

Is commanded. 2 Cor. 13: 5.

Is necessary. 1 Cor. 11: 28.

MEN SHOULD EXAMINE THEIR HEARTS

In awe and communion. Psa. 4: 4.

With much diligence. Psa. 77: 6.

With prayer. Psa. 26: 2; 139: 23, 24.

ADVANTAGES OF SELF-EXAMINATION.

1 Cor. 11: 31; Gal. 6: 4.

SELF-RIGHTEOUSNESS.

SELF-RIGHTEOUS PEOPLE

Justify themselves before men. Luke 10: 29; 16: 15.

Try to make a fair show while full of iniquity. Mat. 23: 27, 28.

Love to be seen of men. Mat. 6: 2.

Reject the righteousness of God. Rom. 10: 3.

Condemn others. Luke 7: 39.

Consider their own ways right. Prov. 21: 2.

Despise others. Isa. 65: 5; Luke 18: 9.

Proclaim their own goodness. Prov. 20: 6.

Are pure in their own eyes. Prov. 30: 12.

Are abominable before God. Isa. 65: 2-6.

OUR RIGHTEOUSNESS WILL NOT SAVE US BECAUSE
- It is simply external. Luke 11: 42-44.
- It is in God's sight as filthy rags. Isa. 64: 6.
- It is unprofitable. Isa. 57: 12.
- It will debar us from the kingdom of God. Mat. 5: 20.
- It is hateful to God. Luke 16: 15.

SELF-WILL AND STUBBORNNESS.

SELF-WILL AND STUBBORNNESS IS MANIFESTED
- In men refusing to harken to God. Prov. 1: 24-26.
- In men resisting the Holy Ghost. Acts 7: 51.
- In men hardening their hearts against God. 2 Chr. 36: 13; Neh. 9: 16.
- In men refusing to listen to God's messengers. Jer. 44: 16; Zech. 7: 11.
- In men refusing to receive correction. Jer. 5: 3, 4; 7: 28.
- In men walking in the counsels of their wicked hearts. Jer. 7: 24.

THIS EVIL THING
- When manifested in men's lives proves that they are wicked, and not God's people. 2 Pet. 2: 9, 10; Judges 2: 19, 20.
- Proceeds from a proud heart. Neh. 9: 16, 29.
- Proceeds from a sinful heart. Jer. 7: 24.

PUNISHMENT AWAITS THOSE WHO CONTINUE IN SELF-WILL AND STUBBORNNESS.
Prov. 29: 1.

SELFISHNESS.

THE BIBLE TEACHES
- That all men in their natural state are given to selfishness. Phil. 2: 21.
- That God hates selfishness. Mal. 1: 10; Jas. 4: 3.
- That God's people are free from selfishness. 2 Cor. 5: 14, 15; 1 Cor. 10: 33.
- That God's people are forbidden to manifest selfishness. 1 Cor. 10: 24; Phil. 2: 4; 1 Cor. 13: 5.
- That the example of Christ condemns selfishness. John 4: 34; Rom. 15: 3.

SELFISHNESS MANIFESTS ITSELF
- In men loving themselves. 2 Tim. 3: 2.
- In men pleasing themselves. Rom. 15: 1.
- In men only seeking their own welfare. Phil. 2: 21.
- In preachers being greedy after gain. Isa. 56: 11.
- In men neglecting the poor. 1 John 3: 17.

MARRIAGE.

BY H. M. RIGGLE.

MARRIAGE IS A DIVINE INSTITUTION.
- God instituted it. Gen. 2: 18, 24; 1 Cor. 11: 9.
- God commended it. Gen. 2: 18; Prov. 18: 22; 19: 14.
- God has part in it. Mat. 19: 4-6.

It is honorable in all. Heb. 13: 4.
Paul advised it. 1 Tim. 5: 14.
Christ adorned and beautified it by his presence at a wedding. John 2: 1, 2.

FORBIDDING TO MARRY IS A DOCTRINE OF DEVILS.
1 Tim. 4: 1-3.

GOD APPROVES OF BUT ONE WIFE AND ONE HUSBAND.
Gen. 2: 24; Mat. 19: 3-6.

THE BINDING OBLIGATIONS OF MARRIAGE.
Husband and wife are bound together for life. Rom. 7: 2; 1 Cor. 7: 39.
No court of man should sever the marriage tie. Mat. 19: 6.
Death alone severs the marriage relation. Rom. 7: 2, 3.
They are no more twain—shall not live separate—shall not live a life of celibacy, for such life and teachings are contrary to Scripture.
The marriage bed is undefiled. Heb. 13: 4.
They are one flesh. Mat. 19: 4-6; Eph. 5: 31.
There is a natural use of the woman which is not lust. Rom. 1: 27.
They shall not defraud each other. 1 Cor. 7: 2-5.
They should live temperate. 1 Cor. 9: 25-27.
The fruit of matrimony is offspring. Gen. 1: 28; 1 Tim. 5: 14; Psa. 127: 3-5; 128: 1-6; Titus 2: 4.
The husband must love his wife and give honor to her as unto the weaker vessel. Eph. 5: 25; 1 Pet. 3: 7.
The wife must love her husband and be in subjection to him. Titus 2: 4; 1 Pet. 3: 1, 5.
Good husbands will be a blessing to their wives. Eph. 5: 21-33.
Good wives are a blessing to their husbands. Prov. 31: 10-31.

SEPARATION.

MAT. 19: 6.

BY H. M. RIGGLE.

CONCERNING DIVORCEMENT.
There were no divorces in the beginning. Mat. 19: 3-8.
Moses allowed men to put away their wives for any cause. If she found no favor in her husband's eyes, if he saw any unbecoming thing in her he could give her a bill of divorcement, send her away, and she might become another man's wife. Deut. 24: 1-4. LXX.
Moses suffered men to divorce their wives and marry again because of the hardness of their hearts. Mat. 19: 7, 8.
Jesus did away with the divorce law, and restored matrimony back to the Edenic standard. Mat. 19: 3-8.
Under the New Testament no court on earth should dissolve the marriage relation. Mark 10: 2-9; Mat. 19: 5, 6.

Under the New Testament husband and wife are bound together for life, death alone severs the marriage tie. Rom. 7: 2, 3; 1 Cor. 7: 39.

Under the New Testament there is but one cause for which a man can put away his wife. Mat. 5: 31, 32; 19: 9.

After a man has lawfully put away his wife, or a wife has lawfully put away her husband, they are positively forbidden to marry again until the former companion is dead. Mark 10: 11, 12; Luke 16: 18; Rom. 7: 2, 3.

CONCERNING DEPARTING.

Let not the wife depart from her husband. 1 Cor. 7: 10.

ADULTERY.

HEB. 13: 4.

BY H. M. RIGGLE.

UNDER THE NEW TESTAMENT, ADULTERY IMPLIES

An act. John 8: 4.

A hidden lust of the heart. Mat. 5: 28.

A state. Mat. 19: 9.

THE ACT OF ADULTERY IS

Coition between a married person and the opposite sex who is not the lawful companion. Both parties may be married, or only one.

This act is also called fornication. Mat. 19: 9; 5: 32.

SECRET ADULTERY IS AS FOLLOWS:

Looking on a woman to lust after her. Mat. 5: 28; 2 Pet. 2: 14.

The secret lust and thought of the heart. Gen. 6: 5; Mark 7: 21-23.

THE STATE OF ADULTERY IS AS FOLLOWS:

After putting a companion away, if the husband or wife marries another, while the first one lives, they are guilty of adultery. Mark 10: 11, 12; Luke 16: 18; 1 Cor. 7: 39; Rom. 7: 2, 3.

Whosoever marries a woman who is put away is guilty of adultery. Mat. 5: 32; Luke 16: 18.

NO MAN IN ADULTERY CAN ENTER CHRIST'S KINGDOM WITHOUT CONFESSING AND FORSAKING HIS SIN.

Gal. 5: 19-21; Isa. 55: 7.

UNSCRIPTURAL MARRIAGES.

ROM. 4: 15.

BY H. M. RIGGLE.

TO MARRY A SECOND COMPANION WHILE A FORMER LIVES.

To marry a second companion while a former lives is adultery—sin—and is forbidden.

Mark 10: 11, 12; Rom. 7: 2, 3.

TO MARRY A PERSON WHO HAS A LIVING COMPANION.

To marry a person who has a living companion is adultery—sin—and is forbidden.

Mat. 5: 23; Luke 16: 18.

The above is the law of Christ, and sin is the transgression of the law. 1 John 3: 4.

To transgress God's law man must have a knowledge of that law.

Where no law is there is no transgression. Rom. 4: 15.

Sin is not imputed where there is no law. Rom. 5: 13.

When men have no knowledge of God's law, they have no sin. John 15: 22-24; 9: 39-41.

Light brings condemnation, but where no light is there is no condemnation. John 3: 19.

From the foregoing scriptures we learn that sin is a wilful transgression of God's law. To commit sin men must have a knowledge of God's law, and transgress it knowingly—either the written law or the law of their conscience. Rom. 2: 14-16.

ADULTERY IN SUCH CASES DEPENDENT ON KNOWLEDGE.

Men who have a knowledge of the teachings of Christ's law regarding marriage, and then with that knowledge marry a second living companion, or a divorced wife or husband while their former companion lives, wilfully transgress the law, are guilty before God of sin—adultery—and must forsake their sin. All such unscriptural marriages must be dissolved to get clear from the sinful state of adultery.

Prov. 28: 13; Isa. 1: 16, 17; Gal. 5: 19-21; 1 Cor. 6: 9, 10.

ADULTERY IF CONSCIENCE ALONE PROTESTS.

If men entered unscriptural marriages, even though ignorant of the written law, yet condemned by the law of their conscience, such are not clear before God.

Rom. 2: 12, 14-16.

NOT ADULTERY IF IN TOTAL IGNORANCE.

People who have entered unscriptural marriages in total ignorance of the teachings of Christ, and whose conscience did not condemn them because of the general low plane of teaching on this subject throughout the world, such individuals committed no sin—are not guilty of adultery, have no sin on that point to forsake when they come to a knowledge of the truth.

Rom. 4: 15; 5: 13; John 15: 22-24; 9: 39-41.

CONCLUSION.

Eccl. 12: 13, 14; Mal. 2: 14-16.

ANGELS.

THE BIBLE TEACHES

That angels are spiritual, immortal beings. Heb. 1: 7, 14; Luke 20: 34-36; Mat. 22: 30.

They were created by God. Neh. 9: 6; Col. 1: 16.

Their home is heaven. Mat. 22: 30.

Some angels have sinned. 2 Peter 2: 4; Jude 6.

They are ministering spirits. Heb. 1: 7, 14.

They ministered to Christ. Mat. 4: 11.

They ministered to Peter. Acts 12: 5-11.

They ministered to Paul. Acts 27: 20-25.

They carry the spirits of just men into paradise at the death of the body. Luke 16: 22.

THEY CAN COMMUNICATE THE WILL OF GOD TO MAN.

Mat. 2: 13; Luke 1: 19, 26-35; Acts 5: 17-20; 8: 26-39.

They announced the conception of Christ. Mat. 1: 20.

They announced the birth of Christ. Luke 2: 10-12.

They announced the second coming of Christ. Acts 1: 10, 11.

THEY CELEBRATE THE PRAISES OF GOD.

Psa. 148: 2; Isa. 6: 3; Luke 2: 13, 14; Rev. 5: 11-13.

They rejoice before God at the conversion of sinners. Luke 15: 7, 10.

THEY SOMETIMES EXECUTE THE JUDGMENTS OF GOD.

2 Sam. 24: 16, 17; 2 Kings 19: 35; Psa. 35: 5, 6; Acts 12: 23.

MISCELLANEOUS POINTS.

Angels have charge over the people of God. Psa. 34: 7; 91: 11, 12; Mat. 18: 10.

Angels are declared to be Holy. Mat. 25: 31.
Mighty. 2 Thes. 1: 7, 8.
Wise. 2 Sam. 14: 20.
Innumerable. Heb. 12: 22.

Angels shall accompany Jesus in his second advent. Mat. 16: 27; 25: 31; 2 Thes. 1: 7.

SPIRITUAL BLINDNESS.

2 COR. 4: 4.

BY H. M. RIGGLE.

THOSE WHO ARE SPIRITUALLY BLIND.

Those who walk in darkness. John 1: 5; 1 John 1: 5, 6.

The unregenerate. 1 Cor. 2: 14.

Those who have an evil heart. Mat. 6: 23; John 3: 19, 20.

The wicked. Psa. 82: 4, 5; Rom. 1: 19-21.

THE BIBLE TEACHES THAT SPIRITUAL BLINDNESS

Is a work of the devil. 2 Cor. 4: 3, 4.

Leads to every evil work. Eph. 4: 17-19.

Deceives men. Mat. 15: 14; 23: 19-28; Rev. 3: 17.

Is a sure proof that men are not of God. 1 John 1: 6, 7.

THE REMOVAL OF SPIRITUAL BLINDNESS

Is granted through Christ. Isa. 42: 6, 7; John 8: 12.

Is effected through the ministry. Acts 26: 17, 18.

Is experienced by God's saints. Eph. 5: 8; Col. 1: 13; 1 Thes. 5: 4, 5.

Is illustrated. Rev. 3: 18.

THE HEATHEN.

THEIR CONDITION.

They are without God and without Christ. Eph. 2: 11, 12.

They are given over to all manner of wickedness. Rom. 1: 22-32.

They worship the devil. 1 Cor. 10: 20.

They are ignorant. Eph. 4: 17-19.

THE BIBLE TEACHES WITH RESPECT TO THE HEATHEN

That they have evidence of the power of God. Rom. 1: 20-25.

That they have evidence of the goodness of God. Acts 14: 11-17.

That they have the testimony of conscience. Rom. 2: 14, 15.

SALVATION IS NOW OFFERED TO THEM.

Salvation of the heathen was prophesied. Psa. 2: 8; Isa. 60: 1-5; Luke 2: 28-32.

Salvation for the heathen is provided for. Heb. 2: 9; Rom. 15: 9-12; Acts 28: 28.

Salvation is carried to them through the gospel. Mat. 28: 19, 20; Rom. 10: 12-14; Gal. 1: 16; Rom. 1: 14-16.

THE HEATHEN WHO NEVER HEARD THE GOSPEL, YET VIOLATED THE LAWS OF THEIR CONSCIENCE, WILL BE PUNISHED.

Rom. 2: 12, 14-16; Psa. 9: 17; Luke 12: 48.

ACCESS TO GOD.

BY H. M. RIGGLE.

MAN THROUGH SIN

Is alienated from God. Eph. 4: 18; Col. 1: 21.

Is afar off. Eph. 2: 12, 17.

THROUGH JESUS CHRIST MAN IS BROUGHT NIGH AND OBTAINS ACCESS TO GOD.

John 14: 6; Eph. 2: 13; 3: 11, 12; 1 Pet. 3: 18.

THIS BLESSED ACCESS IS RECEIVED

Through the Spirit. Eph. 2: 18.

By faith. Acts 14: 27; Eph. 3: 12; Heb. 11: 6.

BLESSEDNESS OF THIS ACCESS TO GOD.

Penitent sinners obtain salvation. Hos. 14: 2; Acts 3: 19.

Believers obtain sanctification. Rom. 5: 1-5; Acts 26: 18.

The sick obtain healing. Acts 3: 15, 16; John 14: 12-14.

We obtain mercy and grace. Heb. 4: 16.

ADOPTION.

2 COR. 6: 18.

BY H. M. RIGGLE.

BY NATURE WE WERE CHILDREN OF THE DEVIL.

Eph. 2: 3; 1 John 3: 8; Rom. 3: 23.

THROUGH JESUS CHRIST WE ARE ADOPTED INTO GOD'S FAMILY.

John 1: 12; Gal. 4: 4, 5; Eph. 1: 5; Heb. 2: 10.

CONCERNING ADOPTION.

It is extended to all through the grace of God. Rom. 4: 16, 17; Eph. 1: 5, 6, 11.

It is received through the Spirit. Rom. 8: 15, 16; Gal. 4: 4-7.

It is obtained by faith. Gal. 3: 7, 26.

EVIDENCES OF ADOPTION.

Those who are sons of God, are led by the Spirit of God. Rom. 8: 14.

They are subject to the fath-

erly discipline of God. Heb. 12: 5-11.
They walk in love. Eph. 5: 1, 2.

BLESSEDNESS OF ADOPTION.
We are sons of God. 1 John 3: 1, 2.
We have a place of refuge. Prov. 14: 26.
We fall heirs to a vast inheritance.
Present. Rom. 8: 14-17; Gal. 4: 4-7; Eph. 1: 11; Acts 20: 32.
Future. Col. 3: 24; Heb. 9: 15; 1 Pet. 1: 3, 4; Heb. 10: 34.

AFFLICTIONS.

PSA. 34: 19.

AFFLICTIONS DEFINED.

Afflictions defined—"Pain of body and mind; sickness; calamity; sorrow; distress; grief; pain; adversity; misery; misfortune," etc.—Webster.

THE BIBLE CLEARLY TEACHES
That the devil afflicts some people. Luke 13: 11-16; Acts 10: 38.
That afflictions sometimes come as a result of sin. Gen. 3: 16-19; Job 4: 8; 20: 11-32; Psa. 89: 30-32; Acts 13: 10, 11.
That God sometimes sends afflictions on men. 2 Kings 6: 33; Isa. 45: 7; Psa. 66: 10, 11; Job 5: 6, 17, 18; Deut. 32: 39; 2 Sam. 12: 15; Ex. 15: 26; Deut. 28: 58-61; 2 Kings 5: 27; 2 Chr. 21: 18, 19.
That God regulates the measure of our afflictions. Gen. 15: 13, 14; Jer. 46: 28; Isa. 9: 1; Psa. 80: 4, 5.
That afflictions are often severe. Psa. 66: 10-12; Rev. 7: 14; Job 16: 7-16.
That man is born to endure much affliction. Job 14: 1; 5: 6, 7.
That the afflicting hand of God is tempered with mercy. Psa. 78: 38, 39; Isa. 30: 18-21; Psa. 106: 43-46.
That our afflictions are really less than we deserve. Psa. 103: 10.
That God afflicts for our good. Gen. 50: 20; Deut. 8: 15, 16; Ezek. 20: 37; Isa. 26: 9.

AFFLICTIONS OF UNGODLY MEN.

PROV. 3: 25, 26.

MANY OF THE AFFLICTIONS OF THE UNGODLY ARE SENT UPON THEM
Because they will not obey God. Deut. 28: 15-29.
Because they will not yield to the mercy of God. Zech. 7: 11, 12; Amos 4: 6-12.
Because they persecute God's people. 2 Thes. 1: 6; Deut. 30: 7.
Because of their iniquities. Psa. 107: 17.

THE AFFLICTIONS OF THE WICKED
Are multiplied. Job 21: 16, 17; Psa. 32: 10.
Are continual. Eccl. 2: 22, 23.
Are often sudden. Prov. 6: 12-15; Isa. 30: 12, 13.

Should be an example and warning to us. 1 Cor. 10: 11; 2 Pet. 2: 6.

THE EFFECT OF AFFLICTIONS ON DIFFERENT CHARACTERS.

It humbles some. 1 Kings 21: 27-29.

It hardens others. Jer. 5: 3, 4; Hag. 2: 17.

AFFLICTIONS OF THE PEOPLE OF GOD.

HEB. 11: 24, 25.

THE AFFLICTIONS OF THE PEOPLE OF GOD

Are many. Psa. 34: 19.

Are great. Rev. 7: 14.

HOW SHOULD GOD'S PEOPLE ACT IN THE TIME OF AFFLICTION?

They should be patient. Luke 21: 16-19; 2 Thes. 1: 4; Jas. 1: 4; Rom. 12: 12.

They should be joyful. Psa. 57: 6, 7; 2 Cor. 7: 4.

They should be fully resigned to all God's will. Job 1: 21.

They should remember the prophets and saints of past ages. Jas. 5: 10, 11.

They should take Christ's example. Heb. 12: 1-3.

They should pray to God in time of affliction. Jas. 5: 13.

THE BIBLE TEACHES

That we may expect them. John 16: 33; Acts 14: 22.

That they will often arise because we decide to serve God. Mat. 24: 9; John 15: 21; 2 Tim. 3: 10-12.

That they only last for a time. 1 Pet. 1: 6; Isa. 54: 8.

That our afflictions are light when we consider the glory that follows. 2 Cor. 4: 17; Rom. 8: 18.

COMFORTING PROMISES TO THE AFFLICTED.

GOD IS WITH US IN AFFLICTION TO CONSOLE OUR HEARTS.

Isa. 43: 2; 2 Thes. 2: 16, 17; 2 Cor. 1: 3-6; Col. 1: 11.

GOD IS A REFUGE AND STRENGTH TO THE AFFLICTED.

Jer. 16: 19; Psa. 27: 5, 6.

GOD PRESERVES AND DELIVERS US IN AFFLICTION.

Psa. 34: 19-22, 4; Jer. 39: 17, 18.

CHRIST COMFORTS THOSE WHO ARE AFFLICTED.

John 14: 1; 16: 33; Isa. 61: 1-3.

THE HOLY GHOST IS A SOURCE OF COMFORT TO THE AFFLICTED.

John 14: 16, 17; Acts 9: 31.

THE AFFLICTED CAN FIND MUCH COMFORT IN THE BIBLE.

Rom. 15: 4; Isa. 51: 3; Psa. 119: 49, 50.

THE CONSOLATION PROMISED IN THE SCRIPTURES

Is strong. Heb. 6: 18.

Is everlasting. 2 Thes. 2: 16, 17.

Is abundant. Isa. 66: 11.

THE BIBLE CONTAINS GRACIOUS PROMISES

To the sick. Psa. 41: 3; 103: 1-3.

To the persecuted. Deut. 33: 27.

To the poor. Psa. 34: 6, 9, 10.

To those deserted by friends. John 15: 18, 19; Psa. 27: 10.

To those in trouble. Psa. 42: 5; 94: 19.
To those in manifold temptations. 1 Pet. 1: 6, 7; Jas. 1: 12; 1 Cor. 10: 13.
To the righteous in the hour of death. Rev. 14: 13; 2 Cor. 5: 1; Psa. 23: 4.

CONCLUSION.

"There the wicked cease from troubling, and the weary are at rest." Job 3: 17.

DUTY OF GOD'S SAINTS TOWARD THE AFFLICTED.

JAS. 1: 27.

GOD'S MINISTERS SHOULD CONSOLE THE AFFLICTED.
1 Cor. 14: 3; 2 Cor. 1: 4-6.

ALL GOD'S PEOPLE
Should sympathize with the afflicted. Rom. 12: 15; Gal. 6: 2.
Should pity them. Job 6: 14.
Should remember them. Heb. 13: 3.
Should pray for them. Jas. 5: 14-16; Acts 12: 5.
Should visit them. Jas. 1: 27.
Should comfort them. 1 Thes. 4: 18; Job 16: 5.
Should protect them. Psa. 82: 3, 4; Prov. 22: 22, 23.
Should relieve them. 1 Tim. 5: 10; Phil. 4: 14; Job 31: 19, 20: 1 John 3: 17, 18.

BENEFITS WE MAY RECEIVE FROM AFFLICTIONS.

THE UNREGENERATE
May be convicted of sin by the Spirit through affliction. Luke 15: 13-20; Psa. 119: 67; Job 36: 8, 9.
May thus be led to confess their sins through affliction. Psa. 32: 4, 5; Num. 21: 6, 7.
May thus be turned to God through affliction. Hos. 5: 13-15; Judges 4: 3; Psa. 78: 31-35; Deut. 4: 29-31.

AFFLICTIONS CAN PROVE A BLESSING TO THE PEOPLE OF GOD IN THE FOLLOWING WAYS:
In exercising our patience. Jas. 1: 2-4; Rom. 5: 3, 4; 1 Pet. 2: 20.
In humbling us. 2 Cor. 12: 7; Deut. 8: 2, 3, 15, 16.
In testing our faith and obedience. Rev. 2: 10; 1 Pet. 1: 7; Psa. 66: 10-12; Gen. 22: 1-18.
In purifying us. Zech. 13: 9; Isa. 48: 10.
In teaching us the will of God. Isa. 26: 9; Psa. 119: 71.
In making us more efficient in the service of God. Heb. 12: 11; Phil. 1: 12-14.

EARTHLY RICHES AND SPIRITUAL RICHES CONTRASTED.

BY F. G. SMITH.

EARTHLY RICHES ARE CORRUPTIBLE.
Jer. 48: 36; Prov. 11: 4; 23: 5.

SPIRITUAL RICHES ARE INCORRUPTIBLE.
Mat. 6: 20, 21; 1 Pet. 1: 4.

WORLDLY RICHES PROVE A SNARE.
Deut. 31: 20; 32: 15; Mat.

13: 22; 19: 16-24; 1 Tim. 6: 9, 10.

TRUE RICHES PROVE A BLESSING.
Psa. 37: 16; Eph. 1: 7, 13, 14; Rom. 10: 12, 13.

EARTHLY RICHES BENEFIT THE BODY.
Jas. 5: 5; Heb. 11: 25, 26.

HEAVENLY RICHES BENEFIT BOTH SOUL AND BODY.
1 Tim. 6: 17-19; Rom. 10: 12, 13; Eph. 1: 7.

WORLDLY RICHES ARE TEMPORAL OR TEMPORARY.
Prov. 11: 4, 28; Heb. 11: 25; 2 Cor. 4: 18.

TRUE RICHES ARE ETERNAL.
Prov. 11: 4; Mat. 6: 20, 21; 1 Pet. 1: 4; 2 Cor. 4: 18.

CORRUPTIBLE RICHES ARE A SOURCE OF TROUBLE.
Prov. 15: 6, 16; 28: 22; 1 Tim. 6: 9.

SPIRITUAL RICHES ARE A SOURCE OF HAPPINESS.
Psa. 37: 16.

LOVE OF WORLDLY RICHES IS THE ROOT OF EVIL.
1 Tim. 6: 9, 10; Jas. 2: 6.

LOVE OF HEAVENLY RICHES IS AN INCENTIVE TO RIGHTEOUSNESS.
1 Pet. 1: 3-8; Heb. 11: 25, 26; 12: 2.

EARTHLY RICHES ARE FINITE.
Prov. 11: 4, 28; 23: 5; 27: 24; Heb. 11: 25.

HEAVENLY RICHES ARE INFINITE.
Rom. 2: 4; 11: 33; Eph. 1: 7; 2: 4; Col. 2: 3.

CORRUPTIBLE RICHES PERTAIN TO THIS WORLD.
Eccl. 5: 9, 10, 13, 14; Mat. 6: 19; Luke 12: 15.

INCORRUPTIBLE RICHES PERTAIN TO THE HEAVENLY REALM.
Mat. 6: 20; 1 Pet. 1: 4.

EARTHLY RICHES MAY BE STOLEN OR DESTROYED.
Mat. 6: 19; Prov. 23: 5.

SPIRITUAL RICHES CAN NOT BE DESTROYED.
1 Pet. 1: 4; Mat. 6: 20, 21.

WE ARE FORBIDDEN TO SEEK AFTER WORLDLY RICHES.
Prov. 23: 4; Mat. 6: 19; Luke 12: 15; 1 Tim. 6: 8-10.

WE ARE COMMANDED TO SEEK HEAVENLY RICHES.
Mat. 6: 20, 33; 1 Tim. 6: 11, 12, 17-19.

EARTHLY RICHES ARE TO BE FORSAKEN.
Luke 9: 23-25; 1 Tim. 6: 11; Mat. 19: 21.

HEAVENLY RICHES ARE TO BE SOUGHT.
Mat. 6: 33; 1 Tim. 6: 17-19.

EARTHLY RICHES PROFIT NOTHING.
Prov. 10: 2; 11: 4, 28; 13: 7; Jas. 5: 1-3.

TRUE RICHES INSURE REWARD.
Prov. 10: 22; 13: 7; Mat. 6: 20, 21; 1 Pet. 1: 4; Heb. 11: 26.

SALVATION HUMBLES THE RICH.
Jas. 1: 10.

SALVATION ELEVATES THE POOR.
Jas. 1: 9.

THE RICH INCUR THE DISPLEASURE OF GOD.
Isa. 5: 8; Jas. 5: 1-5.

THE POOR RECEIVE SPECIAL BLESSINGS FROM HIM.
Jas. 2: 5; Prov. 13: 7.

CONCLUSION.
"Seek ye first the kingdom of God, and his righteousness;

and all these things [necessary temporal blessings] shall be added unto you." Mat. 6: 33.

THE CHRISTIAN AND THE SINNER.

MAL. 3: 18.

BY B. E. WARREN.

IN THIS WORLD.

The Christian—his spiritual state.

He is born of God. John 1: 11-13.
He is free from sin. Rom. 6: 22.
His name is written in heaven. Luke 10: 20.
He is a new creature. 2 Cor. 5: 17.
He is without condemnation. Rom. 8: 1.
He has peace with God. Rom. 5: 1.
He is in the light. 1 John 2: 10.
He is one with God and his people. Heb. 2: 11; John 17: 20-23.
He is passed from death unto life. 1 John 3: 14.
He is not of this world. John 17: 14.
He is by divine nature a Christian. 2 Pet. 1: 4.

The Christian—his daily walk.

He serves God every day. Luke 1: 74, 75.
He walks in Jesus' steps. 1 Pet. 2: 21, 22.
He walks honestly. Rom. 13: 13.
His conversation is good. Phil. 1: 27.
He walks humbly. Micah 6: 8.
He does not walk in sin. 1 John 2: 1.
He walks in the right way. 2 Pet. 2: 15.
He is on "the way of life." Jer. 21: 8.

The sinner — his spiritual state.

He is not born of God. 1 John 3: 8; John 8: 44.
He is bound by sin. Prov. 5: 22.
His name is not written in heaven. Ex. 32: 33.
He is captured by Satan. 2 Tim. 2: 26.
He is condemned by sin. Titus 3: 11.
He has no peace. Isa. 57: 21.
He is in darkness. 1 John 2: 11.
Does not please God. 1 Thes. 2: 15.
He is dead in sins. Eph. 2: 1.
He is of this world. 1 John 2: 15, 16.
He is by sinful nature a sinner. Eph. 2: 3.

The sinner—his daily walk.

He serves Satan by sinning. 1 John 3: 8.
He walks in a sinful way. Ezek. 3: 18.
He is dishonest. 2 Cor. 4: 2.
His conversation is sinful. Eph. 5: 3, 4.
He walks proudly. Prov. 21: 4.
He walks in sin. Luke 6: 45.
He walks in the wrong way. 2 Pet. 2: 15.

He is on "the way of death." Jer. 2: 8.

IN DEATH.

The Christian.

He is still righteous. 1 Sam. 20: 3.

He has good hope. 2 Tim. 4: 6-8.

He is blest in death. Psa. 116: 15.

His future is bright. 2 Tim. 1: 9, 10.

He is ready to die. 2 Tim. 4: 6-8.

His good works follow him. Rev. 14: 13.

The sinner.

He is still a sinner. John 8: 24, 21.

His hope is blighted. Prov. 13: 9.

He is cursed in death. 2 Pet. 2: 14.

His future is dark. Mat. 25: 30.

He is not ready to die. Heb. 2: 15; Prov. 14: 32.

IN THE RESURRECTION.

The Christian.

He is still just. Acts 24: 15.

He gets his reward. Luke 14: 14.

He gets a glorified body. Rom. 8: 17; Phil. 3: 10-15.

He has victory over death. 1 Cor. 15: 24, 25, 54-57; John 5: 28, 29.

The sinner.

He is unjust. Acts 24: 15.

He gets his reward. 2 Cor. 5: 10.

He comes forth to damnation. John 5: 28, 29.

He is tormented in death. Heb. 2: 15.

IN THE JUDGMENT.

The Christian.

He is blest. Mat. 25: 34.

He has boldness. 1 John 4: 17.

He is righteous still. Rev. 22: 11.

He has a promise of heaven. 2 Pet. 1: 11.

His works follow him. Rev. 14: 13.

The sinner.

He is cursed. Mal. 2: 2.

He is ashamed. Luke 9: 26.

He is unjust still. Rev. 22: 11.

He has a promise of hell. Psa. 9: 17.

His sins go with him to the judgment. 1 Tim. 5: 24.

IN ETERNITY.

The Christian.

He is in heaven. Eph. 3: 15.

He is with God. 1 Thes. 4: 17.

His reward is given. 1 Pet. 1: 4, 5.

He is blest before the throne. Rev. 7: 9-17.

He is as the angels in heaven. Mat. 22: 30.

The sinner.

He is in hell. Rev. 20: 10-15.

He is with Satan. Rev. 20: 10, 15; Mat. 25: 41.

His reward is given. Gal. 6: 7, 8.

He is tormented with demons. Rev. 14: 11.

CONCLUSION.

Mat. 25: 46.

PRAYER.

BY F. G. SMITH.

WHAT IS PRAYER?

"The act of addressing supplication to God.

"The offering up to the Supreme Being of adoration, confession, supplication, and thanksgiving.

"The practise of communion with God in devotional address, worship, and supplication."—Webster.

OBJECT OF.

To obtain salvation. 1 Chr. 28: 9; 2 Chr. 7: 14; Rom. 10: 12, 13; Joel 2: 32; Acts 2: 21.

To obtain healing. Jas. 5: 13-16; 2 Kings 20: 1-6.

To obtain grace and strength. Heb. 4: 16; Eph. 3: 12; Jas. 4: 10; Isa. 40: 31.

To obtain power. Mark 9: 29; Isa. 40: 29-31; Luke 24: 49.

To obtain blessings from God. Deut. 4: 7; John 16: 23, 24.

To avert evil. Jer. 26: 19; Mat. 6: 13; 26: 41; Luke 22: 40, 46.

To preserve peaceful government. Jer. 29: 7; 1 Tim. 2: 1-3.

To extend thanksgiving to God. 1 Thes. 1: 2; Phil. 4: 6.

To fulfil the will of God. 1 Tim. 2: 8, 1-3.

FOR WHOM OFFERED?

For ourselves. Job 22: 27; 33: 26; Psa. 55: 16; Jude 20, 21.

For the brethren. 1 Thes. 1: 2; Eph. 1: 16; Phile. 4.

For our enemies. Mat. 5: 44; Luke 6: 27, 28.

In behalf of nations. Psa. 85: 1-7; Dan. 9: 3-20.

For our rulers. Ezra. 6: 10; 1 Tim. 2: 1, 2.

For all men. 1 Tim. 2: 1.

GOD ANSWERS

Those who pray for deliverance. Psa. 86: 7; 145: 18, 19; Isa. 58: 9; Joel 2: 32.

The righteous. Jas. 5: 16; Job 8: 5, 6; Psa. 34: 15, 17; Prov. 15: 29.

The humble. Psa. 10: 17; Jas. 4: 6, 10; Job 22: 29.

Those who ask in faith. Jas. 1: 5, 6; Mark 11: 24; Mat. 21: 22.

Those who ask in accordance with his will. 1 John 3: 22; 5: 14, 15.

GOD REFUSES TO ANSWER

The unrighteous. Prov. 15: 29; John 9: 31; Isa. 59: 1, 2.

Those who possess wrong motives. Psa. 66: 18; John 9: 31; Acts 8: 18-23; 19: 13-16.

Those who waver. Jas. 1: 5-7; Heb. 11: 6.

HOW PRAYER SHOULD BE OFFERED.

With the Spirit. 1 Cor. 14: 15; Eph. 6: 18; 2: 18.

With thanksgiving. Phil. 4: 6; Col. 4: 2.

In faith. Eph. 3: 12; Heb. 10: 22; 11: 6; Jas. 1: 5, 6; Luke 7: 50; Mark 2: 5.

With importunity. Gen. 18: 23-32; Deut. 9: 25-29; 2 Kings 20: 1-6; Dan. 9: 3;

Mat. 15: 22-28; 1 Kings 18: 42-44; Luke 11: 5-8; 18: 1-7; Rom. 8: 26; Eph. 6: 18.

WHERE PRAYER SHOULD BE OFFERED.

In public. 1 Tim. 2: 8.

Examples. Acts 7: 60; 20: 36-38; 21: 5; 1 Kings 18: 30-39; Acts 12: 5, 12.

In secret. Mat. 6: 6; 1 Tim. 2: 8.

Examples. Luke 6: 12; 2 Kings 4: 33; Mat. 14: 23; Acts 9: 40.

TIME FOR PRAYER.

Daily in the morning. Psa. 5: 3; 88: 13; 143: 8; Isa. 33: 2.

Twice daily. Psa. 88: 1.

Thrice daily. Psa. 55: 17; Dan. 6: 10.

All night. Luke 6: 12.

Without ceasing. 1 Thes. 5: 17; 1 Chr. 16: 11; Luke 18: 1; 21: 36.

PRAYER COMMANDED.

1 Chr. 16: 11; Isa. 55: 6; Mat. 7: 7; Luke 18: 1; Col. 4: 2; 1 Thes. 5: 17; Job 22: 27.

PROMISES TO THOSE WHO PRAY.

Psa. 37: 4, 5; 81: 10; 91: 15; 102: 17; 145: 18, 19; Prov. 3: 6; 10: 24; 15: 29; Zech. 13: 9; Mat. 7: 7, 8; 18: 19; 21: 22; Mark 11: 24; John 14: 13; 15: 7.

REST.

BY F. G. SMITH.

The rest promised to God's people in the Holy Scriptures is divided into two distinct parts; viz.

TO THE JEWISH NATION, GOD'S CHOSEN PEOPLE, UNDER THE LAW.

A temporal rest every seventh day. Ex. 23: 12; 20: 10.

A temporal rest every seventh year. Ex. 23: 11; Lev. 25: 3, 4.

A political rest in the land of Canaan. Ex. 33: 14; Deut. 3: 20; Josh. 21: 44; 23: 1; 11: 23.

TO ALL NATIONS.

To all nations who enter the fold of Christ in the gospel dispensation, there remaineth a rest.

Heb. 4: 9.

This rest is spiritual in its nature, and includes in its embrace all the children of God. Mat. 11: 28, 29.

Predicated by the prophets. Gen. 49: 10; Isa. 11: 10; Jer. 6: 16.

Ushered in by Christ. Mat. 11: 28-30.

THE REST ENJOINED BY THE ISRAELITES WAS TEMPORAL AND POLITICAL.

Ex. 16: 23; Josh. 21: 44; Lev. 25: 3, 4.

THE CHRISTIAN REST IS A SOUL REST.

Heb. 4: 3; Mat. 11: 28, 29.

JOSHUA NEVER GAVE THE ISRAELITES THE REAL REST—THAT OF THE SOUL.

Heb. 4: 8-10.

THE TRUE REST WAS RESERVED FOR THE GOSPEL DISPENSATION.

Isa. 11: 10; Heb. 4: 7-9.

UNBELIEF BARRED MANY ISRAELITES FROM RECEIVING THE LITERAL REST.
Psa. 95: 8-11; Heb. 3: 18, 19.
UNBELIEF WILL BAR US FROM ENTERING THE CANAAN OF SPIRITUAL REST.
Heb. 4: 1, 2, 11; 3: 12.
"LET US LABOR THEREFORE TO ENTER INTO THAT REST, LEST ANY MAN FALL AFTER THE SAME EXAMPLE OF UNBELIEF." Heb. 4: 11.

DISHONESTY.

BY H. M. RIGGLE.

DISHONESTY IS MANIFESTED IN MEN IN THE FOLLOWING WAYS:
In holding back their laborer's wages. Jas. 5: 4; Jer. 22: 13; Lev. 19: 13.
In unjust weights and measures. Hos. 12: 7; Micah 6: 10, 11; Amos 8: 4-7; Prov. 20: 10, 23; 11: 1; Lev. 19: 35-37.
In overreaching. 1 Thes. 4: 6; Prov. 23: 10.
In taking advantages in trading. Lev. 25: 14; 19: 11.
In stealing. Ex. 20: 15.
In borrowing and not giving back. Psa. 37: 21.
In oppressing the poor. Ezek. 22: 29; 18: 12.
RESTITUTION.
When above characters come to Christ they must make restitution to the extent of their ability and opportunity.
Ezek. 33: 15.
GOD WILL PUNISH THE DISHONEST.
Sometimes in this life. Zech. 5: 3, 4; Prov. 22: 16.
In the world to come. Jas. 5: 1-8; Mat. 23: 14.
CONCLUSION.
"Provide things honest in the sight of all men." Rom. 12: 17.

PERSECUTION.

GOD'S PEOPLE WILL ALL SUFFER MORE OR LESS PERSECUTION.
2 Tim. 3: 12; Luke 21: 16, 17; Mark 10: 30; John 15: 20.
For the Word's sake. Mark 4: 17.
Because they follow Christ. Jer. 15: 15; John 15: 20.
Because they are not of this world. John 17: 14.
Because they live godly. 2 Tim. 3: 12.
FROM WHOM WILL GOD'S PEOPLE RECEIVE PERSECUTION?
From their own household. Mat. 10: 36.
From their friends. Luke 21: 16, 17.
Professors of religion. 2 Tim. 3: 3, 5.
THE SPIRIT OF PERSECUTION ORIGINATES
In ignorance of God. John 16: 3.
In hatred against God. John 15: 20, 21, 24.
In hatred against the straight word. Mat. 13: 21.
In a false religious zeal. John 16: 2; Acts 13: 49-51.
ENCOURAGING PROMISES TO THE PERSECUTED.
God will stand by us. 2 Cor. 4: 9.
God will deliver us. 2 Tim. 3: 11; 2 Cor. 1: 10.

They can not separate us from the love of God. Rom. 8: 35-39.

There will be no persecution after death. Job 3: 17.

HOW SHOULD GOD'S PEOPLE BEHAVE UNDER PERSECUTION?

They should rejoice. Mat. 5: 10-12; Luke 6: 22, 23; 1 Pet. 4: 13.

They should glorify God. 1 Pet. 4: 16.

They should take pleasure in their persecutions. 2 Cor. 12: 10.

They should patiently endure. 1 Cor. 4: 11-13.

Return blessings to our persecutors and pray for them. Rom. 12: 14; Luke 6: 28.

ACCOMPLISHMENTS OF FAITH.

BY F. G. SMITH.

WHAT IS FAITH?

The belief in the historic truthfulness of the Scripture narrative, and the supernatural origin of its teachings.

"The belief in the facts and truth of the Scriptures, with a practical love of them; especially, that confiding and affectionate belief in the person and work of Christ which affects the character and life and makes a man a true Christian."—Webster.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Bible.

Faith is an eternal principle, inasmuch as

It antedates the material universe, being the direct agent through which the worlds were framed by the word of God. Heb. 11: 3.

It continues evermore. "For these three things are *abiding*, faith and hope and love." 1 Cor. 13: 13. Syriac Version.

FAITH IS ENJOINED UPON MANKIND.

1 Tim. 6: 11, 12.

Faith in God. 2 Chr. 20: 20; Mark 11: 22.

Faith in his word. Luke 24: 25-27; 2 Tim. 3: 15; John 5: 39.

Faith in his promises. Rom. 4: 20, 21; Gal. 3: 7; John 11: 40.

WHAT FAITH ACCOMPLISHES.

We are justified by faith. Rom. 5: 1; 1: 16; 10: 9; Eph. 2: 8; 1 Pet. 1: 9; Rom. 3: 28.

We are sanctified by faith. Acts 26: 18; Rom. 5: 2; Gal. 3: 14.

Miracles and healings are wrought by faith. Mat. 9: 22; 21: 21; Mark 9: 23, 24; 11: 23; Luke 8: 48; Acts 3: 16; Jas. 5: 14-16.

We live by faith. Rom. 1: 17; Heb. 10: 38; Hab. 2: 4; Gal. 2: 20; 3: 11.

We walk by faith. 2 Cor. 5: 7.

We are kept by faith. 1 Pet. 1: 5; John 10: 24-28.

We pray in faith. Mat. 21: 22; Jas. 1: 6; Mark 11: 24.

Faith preserves us from trouble and danger. Psa. 5: 11; 9: 9, 10; 112: 7; Prov. 29: 25; Eph. 6: 16.

Those who possess faith are steadfast. Psa. 112: 7, 8; 125: 1; 1 John 5: 4; Col. 1: 23.

The Lord is well pleased with those who have faith. Psa. 147: 11; Heb. 11: 6; Jas. 2: 5; Luke 7: 9.

The Lord is displeased with the faithless. Mat. 8: 26; Heb. 11: 6.

Prosperity is promised to those who have faith. Prov. 28: 25; Jer. 17: 7, 8; 1 Cor. 15: 58.

It is better to have faith in God than in man. Psa. 118: 8, 9; 40: 4; Jer. 17: 5; Isa. 31: 1.

God's love and reward is an incentive to faith. Psa. 36: 7; Ruth 2: 12; Heb. 11: 8-10, 24-26.

A blessing is promised on those who have faith. Psa. 40: 4; 84: 12; Jer. 17: 7.

All things received from God come through faith. Mat. 21: 22; Mark 11: 24; Jas. 1: 6, 7.

CONCLUSION.

The power of faith is unlimited. Mark 9: 23; 11: 24; Mat. 21: 22; Heb. 11: 3.

"Have faith in God."

OBEDIENCE TO THE WORD.

BY E. E. BYRUM.

TO OBEY IS BETTER THAN SACRIFICE.

1 Sam. 15: 22.

Saul said, "I have performed the commandments of the Lord." 1 Sam. 15: 13.

The Lord had sent Samuel to tell Saul to smite Amalek and utterly destroy all their sheep, oxen, etc.; but he did not fully obey, and spared the best of the sheep and oxen. Samuel knowing he had not fully obeyed said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" 1 Sam. 15: 14.

Saul still insisted that he had obeyed the voice of the Lord, but he had not. 1 Sam. 15: 20.

He tried to clear himself by saying the "people" disobeyed. 1 Sam. 15: 21.

It was because he did not remain humble. 1 Sam. 15: 17.

The result—the kingdom was rent from him. 1 Sam. 15: 28.

ADAM WAS TOLD NOT TO EAT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

Gen. 2: 17.

He disobeyed the command. Gen. 3: 6.

He told the Lord the woman was the cause of his disobedience. Gen. 3: 12.

The woman said the serpent beguiled her. Gen. 3: 13.

The serpent could find no one upon whom to lay the blame, therefore received the curse. Gen. 3: 14.

The result of this disobedience—they were driven from the garden of Eden, and death passed upon all men. Gen. 3: 23; Rom. 5: 12.

A COMMAND TO THE SINNER—"SEEK YE THE LORD."
Isa. 55: 6.

Repent and believe the gospel. Mark 1: 15; 16: 16; Acts 3: 19.

Repent and be baptized. Acts 2: 38.

Only those who were saved from their sins through believing the gospel were fit subjects for baptism. Mark 16: 16.

John the Baptist refused to baptize sinners. Mat. 3: 7, 8.

The eunuch believed on Christ, then Philip took him down into the water and baptized him. Acts 8: 26-40.

After the Gentiles received the Holy Ghost Peter said: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized." Acts 10: 47, 48.

JESUS SET AN EXAMPLE AND WASHED HIS DISCIPLES' FEET.
John 13: 5.

Peter at first refused to have his feet washed. John 13: 8.

Jesus said, "If I wash thee not, thou hast no part with me." John 13: 8.

Peter was then willing to have feet, hands and head washed. John 13: 9.

Jesus told him that only his feet were to be washed. John 13: 10.

Their feet were not washed because they were unclean. "For he knew who should betray him; therefore he said, Ye are not all clean." Judas was the unclean one among them. John 13: 11.

Jesus said, "Ye also ought to wash one another's feet." John 13: 14, 15.

This was continued as a practise in the church 1 Tim. 5: 10.

Jesus said: "If ye love me, keep my commandments." John 14: 15.

Some seem to think these are only some of the "words" of Jesus, which it is unnecessary to obey; but he says: "If a man love me he will keep my words." John 14: 23.

Others think they are only his "sayings." He says: "He that loveth me not keepeth not my sayings." John 14: 24.

JESUS TOLD HIS DISCIPLES TO TEACH THE PEOPLE TO OBSERVE ALL THINGS WHATSOEVER HE HAD COMMANDED THEM.
Mat. 28: 20.

He administered unto them the bread and cup, and told them to partake of it in remembrance of him. Luke 22: 19, 20.

Paul said he received of the Lord that which he de-

livered unto them. 1 Cor. 11: 23.

This did not stop with the service at the night of the betrayal, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26.

JESUS PRAYED THAT ALL BELIEVERS MIGHT BE ONE. John 17: 20, 21.

Paul taught them to be of one mind. 2 Cor. 13: 11.

Many of the children of God have become ensnared into human creeds of various beliefs and doctrines, thus causing them to become separated and scattered, where they can not be true to their creeds and fulfil the prayer of Christ. Ezek. 34: 12.

These different religious creeds is what the Revelator calls Babylon, which means confusion. The Lord is calling his people out and says: "Come out of her, my people." Rev. 18: 4.

This call is to every child of God yet in sectism. God intends this command shall be obeyed.

"Be ye not unequally yoked together with unbelievers." 2 Cor. 6: 14.

"Wherefore come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 17.

STEADFASTNESS.

1 COR. 15: 58.

CONCERNING STEADFASTNESS.

It is commanded. Col. 4: 2; 2 Thes. 2: 15.

All God's ministers should be steadfast. 2 Tim. 1: 14, 15; Titus 1: 9.

Should exhort the people of God to be steadfast. Acts 13: 43; 14: 22.

Should pray for the steadfastness of the people of God. 2 Thes. 2: 16, 17; 1 Thes. 3: 12, 13.

STEADFASTNESS SHOULD BE MANIFESTED

In keeping the faith. Col. 2: 5-7.

In resisting the devil. 1 Pet. 5: 8, 9.

In standing fast in the faith. 1 Cor. 16: 13.

In the work of the Lord. 1 Cor. 15: 58.

In holding fast our Christian confidence and profession. Heb. 3: 6, 14; 10: 23.

SICKNESS AND DISEASE.

JER. 8: 22.

BY H. M. RIGGLE.

AS TO THE SOURCE AND CAUSE OF SICKNESS AND DISEASE, THE BIBLE PLAINLY STATES.

That it is sent on some as a result of sin.

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord! And now, behold, the hand of the Lord is upon thee,

and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." Acts 13: 10, 11.

"Behold thou art made whole: sin no more, lest a worse thing come unto thee." John 5: 14.

"Because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence to cleave unto thee." Deut. 28: 20, 21.

"But if ye will not hearken unto me, and will not do all these commandments, . . . but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart." Lev. 26: 14-16.

That the devil afflicts some people with sickness and disease.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond?" Luke 13: 16.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10: 38.

That God sometimes permits Satan to afflict with diseases.

"And the Lord said unto Satan, Behold, he is in thy hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." Job 2: 6, 7.

That God sometimes inflicts disease and sickness on men.

"For now I will stretch out my hand, that I may smite thee and thy people with pestilence." Ex. 9: 15.

"I will put none of these diseases upon thee, which I have brought upon the Egyptians." Ex. 15: 26.

"And the anger of the Lord was kindled against them; . . . and, behold, Miriam became leprous, white as snow." Num. 12: 9, 10.

"Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance. Also every sickness, and every plague . . . will the Lord bring upon thee." Deut. 28: 59-61.

"And the Lord struck the child that Uriah's wife bare unto David, and it was very sick." 2 Sam. 12: 15.

"And after all this the Lord smote him in his bowels with an incurable disease." 2 Chr. 21: 18; 26: 21; Acts 13: 10, 11.

"The Lord shall smite thee with a consumption, and with a fever, and with an inflamation." Deut. 28: 22.

"And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten with worms and gave up the ghost." Acts 12: 23.

Through intemperance many bring sickness upon themselves.

"In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners." Hos. 7: 5.

The sins of youth often leave disease and weakness in the body.

"His bones are full of the sin of his youth, which shall lie down with him in the dust." Job 20: 11.

Great strain upon the body and intellect will sometimes bring sickness.

"And I Daniel fainted and was sick certain days." Dan. 8: 27.

THE LORD HAS PROMISED TO HEAL ALL OUR SICKNESSES AND DISEASES.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; *who healeth all thy diseases.*" Psa. 103: 2, 3.

"And Jesus went about all Galilee . . . healing all manner of sickness and all manner of disease among the people." Mat. 4: 23.

"Jesus Christ the same yesterday, and to-day, and forever." Heb. 13: 8.

HUMILITY.

MICAH 6: 8.

BY H. M. RIGGLE.

WE ARE EXHORTED

To humble ourselves. 1 Pet. 5: 6.

To put on humility. Col. 3: 12.

To be clothed with humility. 1 Pet. 5: 5.

To walk with all humility of mind. Eph. 4: 1, 2.

BLESSED PROMISES TO THE HUMBLE.

God gives them grace. Prov. 3: 34; Jas. 4: 6; 1 Pet. 5: 5.

God dwells with them. Isa. 57: 15.

God will favor them. Job 22: 29, 30.

God will exalt them. Mat. 23: 12.

God will honor them. Prov. 15: 33.

God will prosper them. Prov. 22: 4.

THOSE WHO HAVE HUMILITY WILL MANIFEST IT IN THEIR LIVES.

Prov. 16: 19; Acts 20: 19.

THE HUMILITY OF CHRIST IS AN EXAMPLE TO US. IT WAS MANIFEST IN THE FOLLOWING WAYS:

In his humble birth. Luke 2: 4-7.

In taking our nature. Phil. 2: 7.

In his station in life. Mat. 13: 55.

In his poverty. Luke 9: 58; 2 Cor. 8: 9.

In becoming a servant. Phil. 2: 7.

In refusing honor. John 5: 41.

In his death. Heb. 12: 2.

MEEKNESS.

MAT. 11: 28, 29.

BY H. M. RIGGLE.

THE BIBLE TEACHES

That God's ministers must show meekness.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim. 2: 24, 25.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Tim. 6: 11.

"Gentle, showing all meekness unto all men." Titus 3: 2.

That all God's people

Should seek meekness.

"All ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness." Zeph. 2: 3.

Should manifest meekness.

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Jas. 3: 13.

"A meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 4.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." Eph. 4: 1, 2.

THE BENEFITS OF BEING MEEK.

"The Lord lifteth up the meek." Psa. 147: 6.

"The meek will he guide in judgment; and the meek will he teach his way." Psa. 25: 9.

"The meek shall eat and be satisfied." Psa. 22: 26.

"The meek also shall increase their joy in the Lord." Isa. 29: 19.

"He will beautify the meek with salvation." Psa. 149: 4.

JESUS' TESTIMONY.

"I am meek and lowly in heart." Mat. 11: 29.

CONSCIENCE.

BY H. M. RIGGLE.

WHAT WAS PAUL'S TESTIMONY?

"Men and brethren, I have lived in all good conscience before God until this day." Acts 23: 1.

"And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24: 16.

WHAT WILL BRING A GOOD CONSCIENCE?

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9: 14.

"Having our hearts sprinkled from an evil conscience." Heb. 10: 22.

WHAT KIND OF A CONSCIENCE HAVE ALL GOD'S SAINTS?

"Now the end of the com-

mandment is charity out of a pure heart, and of a good conscience." 1 Tim. 1: 5.

"Holding the mystery of faith in a pure conscience." 1 Tim. 3: 9.

WHAT BRINGS REAL LASTING JOY TO THE CHRISTIAN?

"For our rejoicing is this, the testimony of our conscience." 2 Cor. 1: 12.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Rom. 9: 1.

"Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3: 21.

HOW SHOULD GOD'S MINISTERS COMMEND THEMSELVES TO THE PEOPLE?

"But by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. 4: 2.

HOW DOES THE BIBLE DESCRIBE THE CONSCIENCE OF THE WICKED?

"Having their conscience seared with a hot iron." 1 Tim. 4: 2.

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush." Jer. 6: 15.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1: 15.

DOES THE CONSCIENCE AT SOME TIME IN LIFE WITNESS UNTO ALL MEN?

"The spirit of man is the candle of the Lord, searching all the inward parts of the belly." Prov. 20: 27.

"And they which heard it, being convicted by their own conscience, went out one by one." John 8: 9.

"Their conscience also bearing witness." Rom. 2: 15.

WILL CONSCIENCE ACCUSE MEN OF SIN?

"And Cain said unto the Lord, my punishment is greater than I can bear." Gen. 4: 13.

"Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day." Gen. 41: 9.

"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Gen. 42: 21.

"And it came to pass afterward, that David's heart smote him." 1 Sam. 24: 5.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." Mat. 27: 3, 4.

WHEN UNENLIGHTENED, IS CONSCIENCE ALWAYS A SAFE GUIDE?

"I verily thought with my-

self, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 9.

NEW TESTAMENT PROMISES BETTER THAN THE OLD.

BY F. G. SMITH.

"By how much also he is the mediator of a better testament, which was established upon better promises." Heb. 8: 6.

THE PROMISES CONTAINED IN THE COVENANT GOD MADE WITH ABRAHAM, UPON WHICH BOTH THE OLD AND NEW TESTAMENTS WERE ESTABLISHED, ARE

"I will make of thee a great nation." "Thou shalt be a father of many nations." Gen. 12: 2; 15: 5; 17: 4; 22: 18; 26: 4; 18: 18.

"Unto thy seed will I give this land [Canaan]." "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession." Gen. 12: 7; 15: 18; 17: 8.

"In thee shall all the families of the earth be blessed." "And in thy seed shall all the nations of the earth be blessed," etc. Gen. 12: 2, 3; 22: 18; 26: 4; 28: 4.

THE FIRST TWO OF THE ABOVE-MENTIONED PROMISES MEET A TWOFOLD FULFILMENT.

A numerous progeny.

Literally fulfilled under the law. Deut. 1: 10; 10: 22; 1 Chr. 27: 23; Deut. 28: 62; Heb. 11: 12, 13.

Spiritually fulfilled under the gospel. Rom. 4: 13-17; Gal. 3: 7, 26, 29; Rom. 9: 6-8; Gal. 4: 28; Rom. 2: 28, 29.

An inheritance in Canaan.

Literally fulfilled under the law. Deut. 34: 1-4; Josh. 1: 5; 21: 43; Neh. 9: 7, 8, 23-25.

Spiritually fulfilled under the gospel, because

An inheritance was to be received through Christ. Gal. 3: 16.

It was to be of faith, in order to include all the seed. Rom. 4: 16.

Paul identifies the inheritance with the promise. Gal. 3: 14-18.

And declares that it is the Spirit. Gal. 3: 14.

Christ instructed his apostles to tarry at Jerusalem until they received the promise. Luke 24: 49.

They received it on Pentecost. Acts 2.

Therefore, the inheritance ordained to come through Christ was perfect holiness. Acts 20: 32; 26: 18; Col. 1: 12.

Paul treats the entrance of the Israelites into Canaan as a type of our entrance into the rest of the soul. Heb. 3; 4.

It was to this spiritual fulfilment of an inheritance that Paul had

reference when he said, concerning the Old Testament prophets and patriarchs: "These all, having obtained a good report through faith, *received not the promise:* God having provided some better thing for us." Heb. 11: 39, 40.

A blessing to come upon all nations.

Fulfilled exclusively under the gospel. Gal. 3: 16, 14; Acts 3: 26; Gal. 3: 8; Luke 1: 68-75; 2: 10, 11, 14.

THE LITERAL FULFILMENT AND THE SPIRITUAL FULFILMENT CONTRASTED.

The literal seed of Abraham relates to one nation only—the Jews.

The spiritual seed of Abraham includes all who are the children of God by faith. Gal. 3: 7.

The literal inheritance in Canaan was enjoyed by one nation only.

The spiritual Canaan inheritance of perfect holiness is enjoyed by all nations, who received the promise of the Spirit through faith.

The literal seed of Abraham only prove a blessing to all families of the world in that the inspired writings of the patriarchs and prophets are widely diffused among the nations.

Christ and his people—the spiritual seed—carry full salvation, through the new covenant, unto the ends of the earth.

UPON THESE PROMISES THE OLD AND NEW TESTAMENTS WERE FOUNDED.

The Old Testament was established upon their literal fulfilment to the Jewish nation.

The New Testament was established upon their spiritual fulfilment unto all nations.

CONCLUSION.

Inasmuch, therefore, as the promises upon which the New Testament is founded are unmistakably broader and better than those promises which constitute the statute basis of the legal economy, it follows conclusively that the new covenant or testament is infinitely superior to the Old Testament. Heb. 7: 22; 8: 6, 7; 12: 24.

NEW TESTAMENT SACRIFICES SUPERIOR TO THE OLD.

BY F. G. SMITH.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10: 1.

"By one offering he [Christ] hath perfected forever them that are sanctified." Heb. 10: 14.

THE OBJECT OF THE OFFERING OF ANIMALS IN SACRIFICE.

To obtain access to God. Gen. 46: 1-4; Heb. 9: 7.

To obtain forgiveness of sins. Lev. 9: 7; Heb. 9: 13; Lev. 4: 19, 20; 6: 6, 7.

To make reconciliation between God and man. Lev. 17: 11; Heb. 9: 22.

For the purpose of dedication. Heb. 9: 18; Ex. 24: 5-8; Heb. 9: 22.

To render thank-offerings and peace-offerings unto the Lord. Lev. 3: 1, 2; 7: 11-14; Num. 6: 17.

THE OBJECT OF THE OFFERING OF THE BLOOD OF CHRIST.

That we might have access to God. Eph. 2: 13, 18; Heb. 10: 19.

That we might receive forgiveness of sins. Rev. 1: 5; 1 John 1: 7; 1 Pet. 1: 18, 19; Col. 1: 14; Eph. 1: 7; Rom. 5: 9.

To make reconciliation between God and man. Col. 1: 20; Eph. 2: 16; Rom. 5: 10; 2 Cor. 5: 18.

That we might be sanctified. Heb. 13: 12, 20, 21; 10: 10, 19, 20, 29; 9: 14.

For the purpose of dedication. Heb. 12: 24; 9: 18-24.

THE TWO CONTRASTED.

The legal sacrifices purchased only temporary access to God. Heb. 9: 7.

The blood of Christ purchased a perfect and continual access to God. Eph. 2: 18; Rom. 10: 13.

The blood of animals only purchased a ceremonial forgiveness of sins, and did not remove them, nor the evil nature that prompted them. Heb. 9: 13; 10: 1-3.

The blood of Christ grants perfect deliverance from the power of sin. 1 John 1: 7; Heb. 9: 14.

A remembrance was made of sins once every year. Heb. 10: 3.

Now, "Where remission of these is, there is no more offering for sin." Heb. 10: 18.

The legal sacrifices did not effect a perfect reconciliation between God and man, for God expressed dissatisfaction with them. Psa. 40: 6, 7; Isa. 1: 11; Jer. 6: 20; Heb. 10: 5-9.

The blood of Christ effects a satisfactory reconciliation. Eph. 2: 16, 11; Rom. 5: 10.

The sacrificing of animals under the law could not impart spiritual life. Gal. 3: 21.

Through Christ—the great sacrifice—life is obtained. John 6: 47-54; 10: 10; 2 Tim. 1: 10.

The blood of animal sacrifices was too weak to cleanse from sin, therefore constant repetition was necessary. Heb. 10: 1-4.

The blood of Christ is all-powerful, therefore needs to be offered but once. Heb. 10: 12-14.

The entire penal code, which was dedicated with, and

predicated upon, the offering of animal blood in sacrifice, consisted merely of a system of legal forms and observances. Heb. 9: 1-10.

The gospel "law of liberty" pertains to the heart and inner being of man. Jer. 31: 31-33; Ezek. 36: 25-27; Heb. 8: 8-10.

THE REDEEMED NOW OFFER SACRIFICES

Of praise. Heb. 13: 15, 16; Jer. 33: 11.

Of thanksgiving. Psa. 116: 17; Hos. 14: 2.

CONCLUSION.

Inasmuch as the sacrifice and blood with which the New Testament is purchased and dedicated is infinitely superior to the blood and sacrifices of the Old Testament, it is evident that the New Testament exceeds the Old, being a more perfect revelation of the will of God to man.

OLD TESTAMENT JUSTIFICATION COMPARED WITH THE NEW.

BY F. G. SMITH.

WHAT DOES JUSTIFICATION SIGNIFY?

"The act of justifying, or the state of being justified."

Justify—"To pardon; to absolve."—Webster.

JUSTIFICATION OF THE OLD TESTAMENT.

The justification received under the law was imperfect, in that it was not absolute. Heb. 10: 1-4; 9: 9; Lev. 16: 21; Acts 13: 39.

It was also imperfect in that it failed to give spiritual life to those who were "dead in trespasses and sins." Gal. 3: 21.

The state of being legally exonerated from guilt could not be maintained, because the blood of animals could not purge the hearts of men who were inwardly disposed to commit evil. Heb. 9: 13, 14; 10: 4; Micah 6: 6, 7.

Therefore the apostle was justified in his statement that sin abounded under the law. Rom. 5: 20; 6: 14.

JUSTIFICATION OF THE NEW TESTAMENT.

New Testament justification is perfect. Acts 13: 39; Rom. 5: 1, 18; John 8: 36.

Frees from guilt. Rom. 6: 22; 8: 1; John 8: 34-36.

Brings life. John 5: 24; 2 Tim. 1: 10; 1 John 3: 14.

Brings joy. Rom. 5: 11.

Brings peace. Rom. 5: 1; Eph. 2: 13, 14.

THE NEW TESTAMENT STATE OF JUSTIFICATION, OR FREEDOM FROM SIN, CAN BE MAINTAINED.

It is thus declared. 1 John 5: 18, 4; Mat. 7: 18; Rom. 6: 14; 1 John 3: 9; Luke 1: 68-75; Titus 2: 11, 12.

The saved individual is forbidden to commit sin. John 8: 11; 5: 14; Rom. 6: 12, 13.

OLD TESTAMENT SANCTIFICATION COMPARED WITH THE NEW.

BY F. G. SMITH.

WHAT DOES SANCTIFICATION SIGNIFY?

"The act of sanctifying or making holy; or the state of being sanctified or made holy; the act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God."

Sanctify—"To make sacred or holy; to set apart for a holy or religious use. To make holy or free from sin; to cleanse from moral corruption and pollution; to make fit for the service of God, and the society and employments of heaven."—Webster.

SANCTIFICATION UNDER THE LAW.

The sanctification received under the law was only a legal sanctification—a setting apart for holy and religious purposes—because

Inanimate objects, as well as animate objects, received it.

The tabernacle was sanctified. Ex. 40: 9.

The altar was sanctified. Ex. 40: 10.

The vessels of the tabernacle were sanctified. Ex. 40: 9.

The laver was sanctified. Ex. 40: 11.

The mountain was sanctified. Ex. 19: 23.

All the first-born were sanctified. Ex. 13: 2; Num. 8: 17.

All Israel were sanctified. Ex. 19: 10, 14.

This act of sanctifying could be performed by man. Ex. 30: 25-29; 13: 1, 2; Lev. 27: 14-22; Ex. 19: 14.

The priests could sanctify themselves. Ex. 19: 22.

SANCTIFICATION OF THE NEW TESTAMENT.

The sanctification of the New Testament signifies the act of making holy, or the state of being made holy; "the act of God's grace by which the affections of men are purified, or alienated from sin and the world."

None but human beings can receive it; for it is extended only to those who obey God. Luke 11: 13; Rom. 15: 16.

It is performed, not by man, but by the Holy Ghost. Rom. 15: 16; Acts 15: 8, 9.

Example of the Holy Spirit being given. Acts 2: 1-18; 8: 16-18; 10: 44; 19: 1-6.

It is a purging process, for it is performed in conjunction with the blood. Heb. 13: 12; 10: 10; 1 Thes. 5: 23.

It is God's will to sanctify. 1 Thes. 4: 3; 5: 23.

Jesus prayed to this end. John 17: 17.

And died that it might be accomplished. Heb. 10: 10; 13: 12; Eph. 5: 26, 27.

CONCLUSION.

The sanctification of the gospel age is superior to that of the legal dispensation in that it not only consecrates or sets apart for holy purposes, but also cleanses the heart from all "moral corruption and pollution," and makes "fit for the service of God, and the society and employments of heaven."

GOODNESS.

BY H. M. RIGGLE.

ARE THERE ANY GOOD MEN IN THE WORLD?

"For he was a good man, and full of the Holy Ghost, and of faith." Acts 11: 24.

"A good man out of the good treasure of his heart bringeth forth good things." Mat. 12: 35.

WHAT IS THE SOURCE OF ALL GOODNESS?

"There is none good but one, that is God." Mat. 19: 17.

SINCE ALL GOODNESS IS IN GOD, IN ORDER FOR US TO BE GOOD WE MUST HAVE HIM DWELL IN US, OR PARTAKE OF HIS GOODNESS.

"But he for our profit, that we might be partakers of his holiness." Heb. 12: 10.

"For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." 2 Cor. 6: 16.

WHAT IS THE EXPERIENCE OF SUCH A ONE?

"For he satisfieth the longing soul, and filleth the hungry soul with goodness." Psa. 107: 9.

"And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able to admonish one another." Rom. 15: 14.

HOW DOES THE BIBLE DESCRIBE THE GOODNESS OF GOD?

As rich.

"Or despiseth the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2: 4.

As great.

"For how great is his goodness, and how great is his beauty!" Zech. 9: 17.

As abundant.

"The earth is full of the goodness of the Lord." Psa. 33: 5.

"The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Ex. 34: 6.

As satisfying.

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, . . . and their soul shall be as a watered garden. . . . And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." Jer. 31: 12-14.

As enduring.

"The goodness of God endureth continually." Psa. 52: 1.

As universal.

"The Lord is good to all: and his tender mercies are over all his works." Psa. 145: 9.

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Mat. 5: 45.

TRUSTING THE LORD.

PSA. 37: 3-6.

BY H. M. RIGGLE.

OUR TRUST.

Negatively.

Should not be in ourselves. 2 Cor. 1: 9.

Should not be in the flesh. Phil. 3: 3, 4.

Positively.

Should be in God. Psa. 11: 1.

Should be in Christ. Eph. 3: 11-13.

Should be in the word of God. Psa. 119: 42.

THOSE WHO PUT THEIR TRUST IN THE LORD

Are kept from fear. Isa. 12: 2, 3; Heb. 13: 5, 6.

Are kept from sliding. Psa. 26: 1.

Are kept in a state of prosperity. Psa. 34: 22; Prov. 28: 25-27.

Are kept in a settled condition. Psa. 112: 7; Job 13: 15; Psa. 62: 5-8.

Enjoy perfect peace. Isa. 26: 3.

Are happy. Prov. 16: 20.

Have much joy. Psa. 5: 11, 12.

Receive the desires of their hearts. Psa. 37: 3-6.

Are known of God. Nahum 1: 7.

Have no fears of death. Psa. 23: 4.

REASONS WHY WE SHOULD TRUST GOD.

His promises are great. Mark 11: 23, 24.

His word is unfailing. Luke 21: 33.

He can not lie. Heb. 6: 17-19.

He is able to perform. Isa. 26: 4.

His lovingkindness is to us. Psa. 36: 7-9.

His care is over us. 1 Pet. 5: 7.

CONCLUSION.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3: 5, 6.

PROCRASTINATION.

ACTS 24: 24, 25.

CHRIST'S MISSION TO THIS WORLD.

He came to save all men. 1 Tim. 2: 1-6.

He tasted death for every man. Heb. 2: 9.

He brought salvation to all mankind. Titus 2: 11, 12.

He came to save his people from sin. Mat. 1: 21.

GOD'S ATTITUDE AND INVITATION TO SINNERS.

He is not willing that any should perish. 2 Pet. 3: 9; John 3: 16, 17.

Whosoever will may come. Rev. 22: 17.
Come now, and let us reason together. Isa. 1: 18.
Come unto me, all ye that labor and are heavy laden. Mat. 11: 28-30.
Him that cometh to me I will in no wise cast out. John 6: 37.
He is not a respecter of persons. Acts 10: 34, 35.
He is kind to the unthankful and evil. Luke 6: 35.
God's goodness is to lead all to repentance. Rom. 2: 4.

GOD'S COMMAND TO SINNERS.
He commands all men to repent. Acts 17: 30, 31.
He commands to seek him while he may be found. Isa. 55: 6.
The sinner must forsake his wicked way. Isa. 55: 7-9.
Must restore all legal pledges (promises). Ezek. 33: 14, 15; Mat. 5: 37.
Must break unscriptural agreements. Isa. 28: 18; Lev. 5: 4, 5.
Must forgive trespasses.
To be forgiven. Mat. 6: 14, 15.
How to forgive. Mat. 18: 21-35.
Must make restitution.
Restitution for arson. Ex. 22: 6.
Restitution for extortion. Job 20: 18, 19.
Restitution is fruit of repentance. Luke 3: 8-11.
Restitution according to ability and opportunity. 2 Cor. 8: 12.

GOD'S PROMISES TO SINNERS.
Touch not the unclean thing; and I will receive you. 2 Cor. 6: 17, 18.
If we confess sins, he will forgive. 1 John 1: 9; 2: 1.
As far as east is from west, so far will he remove our sins. Psa. 103: 12.
He will not remember our sins when forgiven. Heb. 10: 16-18.
Seek, and ye shall find. Mat. 7: 7, 8.

GOD'S WARNINGS TO SINNERS.
Seek the Lord while he may be found. Isa. 55: 6.
My Spirit will not always strive with man. Gen. 6: 3.
He will not always chide nor keep anger forever. Psa. 103: 9.
Walk in the light while ye have the light. John 12: 35.
Be found of him in peace, without spot and blameless. 2 Pet. 3: 14.
Be ye therefore ready. Mat. 24: 42-51.
If you reject God he will reject you. John 12: 48.
How shall we escape if we neglect salvation? Heb. 2: 3.
When ye call I will refuse to answer. Prov. 1: 24-31.
You shall be thrust out. Luke 13: 24-28.

GOD'S DEALINGS WITH SINNERS IN THE PAST.
How God treated the Jewish nation that rejected him.
He favored them first with the gospel and ministers. Mat. 10: 1-15.

They rejected Christ and he rejected them. John 12: 48.
Blindness came on them. Rom. 11: 25.
Apostles turned to the Gentiles. Acts 13: 44-52; Rom. 11: 1-10.
Christ left them desolate. Luke 13: 34, 35.

How God dealt with the Antediluvians.
He sent Noah to preach to them. Gen. 6: 3, 5, 7, 8.
Finally he was compelled to destroy them for their crimes. 2 Pet. 2: 5.

How God dealt with the Sodomites.
He sent messengers to warn them. Gen. 19: 1-11.
He was compelled to destroy them. Gen. 19: 24, 25; Luke 17: 28, 29.

How God dealt with the Ninevites.
He gave them opportunity for repentance. Jonah 3: 1-4.
They repented and God received them. Jonah 3: 5-10.

MISCELLANEOUS THOUGHTS.

Every accountable being is responsible for his salvation, or damnation. Mark 16: 15, 16.
Past experiences in the history of man recorded in the Bible for our good. 2 Pet. 2: 1-16.
A short probation considered. 1 Pet. 1: 24; Psa. 90: 10-12.
Advice to seek God early. Eccl. 12: 1; Psa. 63: 1; Prov. 8: 17.
Excuses rejected here and at the judgment.
Excuses in this world. Luke 14: 15-24.
Excuses at the judgment. Mat. 7: 21-23.

ELEVENTH-HOUR REPENTANCE REPUTIATED.

The *first* hour was early in the morning about 6 o'clock. Mat. 20: 1-3.
The *third* hour was about 9 o'clock in the morning. Mat. 20: 4.
The *sixth* hour of the day was about 12 o'clock. Mat. 20: 5.
The *ninth* hour of the day was about 3 o'clock. Mat. 20: 5.
The *eleventh* hour was about 5 o'clock. Mat. 20: 6.
Those hired at the "1st," "3rd," "6th," "9th," and "11th" hours, had no other call or previous opportunity to work. Mat. 20: 6, 7.

FOUND WANTING.

DAN. 5: 25-28.

BY S. L. SPECK.

Many people of to-day who profess faith in Christ, when weighed in the balance (God's word), are found wanting in one or more of the following requirements.

ARE FOUND WANTING IN THE NEW BIRTH.

The new birth is required. John 3: 3, 7; 1 Pet. 1: 23.
The result of their being

found wanting in the new birth.
They have only a form of godliness. 2 Tim. 3: 5.
They are not the true worshipers. John 4: 23, 24.
They can not see the kingdom of God. John 3: 3.
They shall die in sin. John 8: 21.

ARE FOUND WANTING IN A HOLY LIFE.

A holy life is commanded. John 5: 14; 8: 11; 1 Cor. 15: 34; Titus 2: 11, 12; Luke 1: 74, 75.
The result of being found wanting in a holy life.
They are in reproach. Prov. 14: 34.
Their prayers are not answered. Isa. 59: 1, 2; John 9: 31.
They do not know God. 1 John 3: 6.

ARE FOUND WANTING IN GOSPEL UNITY.

Gospel unity is commanded. Phil. 1: 27; 1 Cor. 1: 10; John 17: 20-23.
The result of being found wanting in gospel unity.
Contentions will manifest themselves. 1 Cor. 1: 11.
Confusion will also appear. Jas. 3: 16.
Carnality will be manifest at times. 1 Cor. 3: 1-4.

ARE FOUND WANTING IN BROTHERLY LOVE.

Brotherly love commanded. Heb. 13: 1; 1 Pet. 1: 22; 3: 8; 1 John 4: 21, 7, 11; John 13: 34, 35.
The result of being found wanting in brotherly love.
Will speak evil of the brethren. Jas. 4: 11.
Will judge the brethren wrongfully. Rom. 14: 10, 15.
State of those who are void of brotherly love.
They do not know God. 1 John 4: 8.
They are in darkness. 1 John 2: 11.
They are liars. 1 John 4: 20.
They are murderers. 1 John 3: 15.

ARE FOUND WANTING IN BIBLE HUMILITY.

Humility commanded. 1 Pet. 5: 5; Jas. 4: 10; 1 Pet. 5: 6.
The result of being wanting in humility.
They are puffed up. 1 Cor. 4: 6, 18, 9; 5: 2.
They shall fall. Prov. 16: 18.
They shall be destroyed. Prov. 29: 1.

ARE FOUND WANTING IN HOSPITALITY.

Hospitality commanded. Heb. 13: 2, 16; Rom. 12: 15; 1 Tim. 6: 17-20.
The result of being found wanting in hospitality.
The poor are neglected. Prov. 21: 13; Ezek. 16: 49.
The ministry will be hindered. 1 Cor. 9: 7-14.

CONCLUSION.

Rev. 3: 15-18.

BE CLEAN.

Isa. 52: 11.

BY S. L. SPECK.

WE ARE TO BE CLEAN
From all sin. 1 John 1: 7; Jer. 33: 8.
From all idols. Ezek. 36: 25.
From all filthiness. 2 Cor. 7: 1; Ezek. 36: 25.
From the blood of all men. Acts 18: 6.

WE ARE TO BE CLEANSED BY BEING WASHED.
Isa. 1: 16.
By the word of God. John 15: 3; Eph. 5: 26; Psa. 119: 9.
By the blood of Jesus Christ. 1 John 1: 7, 9.

BEING CLEANSED IN THE BLOOD OF JESUS CHRIST, INCLUDES
Clean hands. Jas. 4: 8; Psa. 24: 4.
A clean heart. Psa. 51: 10; Mat. 5: 8.
A clean way. Psa. 119: 9.
A clean conscience. 1 Tim. 3: 9.
A clean mind. 2 Pet. 3: 1; Phil. 4: 8.

THE SPIRIT OF CHRIST.

Rom. 8: 9.

BY S. L. SPECK.

THE EFFECTS OF THE SPIRIT OF CHRIST DWELLING IN US.
Destroys the power of sin. Rom. 8: 10.
Makes us alive to righteousness. Rom. 8: 10, 11.
Witnesses to our salvation. Gal. 4: 6; 1 John 3: 24.
Implants in us good fruit. Gal. 5: 22, 23.

THE SPIRIT OF CHRIST.
Is a good Spirit. Psa. 143: 10.
It is the Spirit of truth. John 16: 13.
It is the Holy Ghost. 1 Pet. 1: 11; 2 Pet. 1: 21.
It is the Spirit of glory. 1 Pet. 4: 14.
It is the Spirit of burning. Isa. 4: 4.

THE ATTITUDE OF THOSE WHO POSSESS THIS SPIRIT.
They are meek in spirit. 1 Cor. 4: 21; 1 Pet. 3: 4; Gal. 6: 1.
They are humble in spirit. Isa. 57: 15.
They are easily entreated and merciful. Jas. 3: 17, 18.

THE SAINTS.

BY S. L. SPECK.

SOME OF GOD'S SAINTS
Are in heaven. Jude 14.
Are in the earth. Psa. 16: 3.
Are poor. Rom. 15: 26.

GOD'S PROMISES TO THE SAINTS.
He will not forsake them. Psa. 37: 28.
He will preserve them. Psa. 97: 10.
He will preserve their way. Prov. 2: 8.

THE DUTY OF ALL GOD'S SAINTS.
To assemble themselves. Psa. 50: 5; 89: 5, 7; 149: 1.
To fear the Lord. Psa. 34: 9.
To love the Lord. Psa. 31: 23.

GOD'S SAINTS ARE COMMANDED
To be joyful. Psa. 149: 5.
To sing unto the Lord. Psa. 30: 4.

To contend for the faith. Jude 3.
To shout. Psa. 132: 9.

THE PRIVILEGES OF THE SAINTS.
To take the kingdom. Dan. 7: 18, 22, 27.
To judge the world. Psa. 149: 1-9.
To settle disputes between brethren. 1 Cor. 6: 2.

THE SAINTS ARE
To be prayed for. Eph. 6: 18.
To be loved. Eph. 1: 15.
To be saluted. Rom. 16: 15.
To be perfected. Eph. 4: 12.
A persecuted people. Rev. 16: 6; 17: 6; 18: 24.
To be rewarded when Jesus comes. Rev. 11: 18.

PRAYING.

LUKE 18: 1.

BY S. L. SPECK.

UNTO WHOM SHOULD WE DIRECT OUR PRAYERS?
Acts 8: 24; 2 Cor. 13: 7.

ALL PRAYER SHOULD BE OFFERED UNTO GOD.
In the name of Jesus. John 16: 23.
With thanksgiving. Phil. 4: 6.
In the Spirit. Jude 20; Eph. 6: 18.
Without repetition. Mat. 6: 7.

THOSE WHOM GOD WILL HEAR.
Those who worship God and do his will. John 9: 31; Isa. 58: 9.
The righteous people. 1 Pet. 3: 12; Isa. 65: 24.

THOSE WHOM GOD WILL NOT HEAR.
John 9: 31.

GOD WILL HEAR SINNERS IF THEY CONFESS THEIR SINS.
1 John 1: 9; Luke 18: 13, 14.

GOD WILL NOT ANSWER OUR PRAYERS
If we regard iniquity in our hearts. Psa. 66: 18.
If we are committing sin. Isa. 59: 1, 2.
If we have an unforgiving spirit. Mark 11: 25, 26.
If we are self-righteous. Luke 18: 10-14.
If we waver when we pray. Jas. 1: 5-7.
If we do not ask to the glory of God. 1 Cor. 10: 31; Jas. 4: 15.
If we reject the word of God. Prov. 28: 9.

SALVATION AND ITS EFFECTS.

HEB. 6: 9.

BY S. L. SPECK.

GOD IS OUR SALVATION.
Isa. 12: 2.

THE FOLLOWING ARE SOME OF THE THINGS THAT ACCOMPANY SALVATION IN CHRIST.
The remission of past sins. Luke 1: 77.
Freedom from all sin. John 8: 36; Rom. 6: 22.
A holy life. 1 Thes. 2: 10; Gal. 2: 20.
Gives us power. Acts 1: 8.
To become sons of God. John 1: 11-13.
Over the enemy. Luke 10: 19.
Over the nations. Rev. 2: 26.
Spiritual happiness.

Joy unspeakable. 1 Pet. 1: 8, 9.
Peace with God. John 14: 27; Rom. 5: 1; Psa. 119: 165.
The sanctification of our souls. 2 Thes. 2: 13.
Cleanses from inbred sin. Heb. 12: 1.
Purifies the heart. Acts 15: 9; Mat. 5: 8; 1 John 3: 3.
Preserves blameless. 1 Thes. 5: 23.
Baptizes with the Holy Ghost. Acts 15: 8, 9.
Fellowship in the Spirit. Phil. 2: 1.
With God and his Son Jesus Christ. 1 John 1: 3.
With all the saints. 1 John 1: 3, 6, 7.
Love. 1 John 4: 17.
For God. Mark 12: 30.
For the brethren. John 13: 34; 1 Pet. 2: 17.
For our neighbors. Mark 12: 31.
For our enemies. Mat. 5: 43, 44.
Promptness to duty. Rom. 12: 11.
To go to the house of God. Psa. 122: 1.
To testify to the grace of God. 1 Pet. 3: 15.
To obey God's word. John 14: 21, 23.
To help the needy. 1 John 3: 16-18.
To support our families. 1 Tim. 5: 8.
SALVATION IN JESUS CHRIST.
Must not be neglected. Heb. 2: 3.
Is not by works of our own righteousness. Titus 3: 5.
Is by grace. Eph. 2: 8.
Is in none other but Christ. Acts 4: 12.

GOSPEL GIVING.

BY S. L. SPECK.

CHRIST TAUGHT GOSPEL GIVING. Luke 6: 38.
CHRIST TAUGHT IT A BLESSING TO GIVE. Acts 20: 35.
WE ARE COMMANDED TO GIVE
To the poor. Mat. 19: 21; Rom. 15: 25-27.
To the needy. Eph. 4: 28.
To the needy saints. Jas. 2: 15, 16; 1 John 3: 16-18.
To those who preach the gospel. 1 Cor. 9: 7-14; Gal. 6: 6.
AS PEOPLE OF GOD WE ARE TO GIVE
Not grudgingly. 2 Cor. 9: 7.
Freely. Mat. 10: 8.
Cheerfully. 2 Cor. 9: 7.
As we purpose in our hearts. 2 Cor. 9: 7.
As we are able. Deut. 16: 17.
As the Lord has prospered us. 1 Cor. 16: 2.
Not of necessity. 2 Cor. 9: 7.
Not to be seen of men. Mat. 6: 2-4.
A CAUTION TO THE SAINTS. 1 Cor. 9: 9, 10.
THE DUTY OF THE SAINTS. 1 Cor. 16: 2; Gal. 6: 6; 1 Tim. 6: 17, 18.

PROMISES AND CONDITIONS.

HEB. 10: 23.

BY S. L. SPECK.

THE PROMISES OF GOD.

They are sure. Rom. 4: 16.
They are called precious. 2 Pet. 1: 4.
They are conditional. Deut. 11: 26-28.

GOD HAS PROMISED US ON CONDITIONS

Eternal life.
The promise. 1 John 2: 25; John 10: 28.
The condition. John 5: 24.
Pardon of sin.
The promise. Heb. 10: 16-18; Isa. 1: 18.
The condition. Isa. 55: 7; 1 John 1: 9.
Sonship.
The promise. John 1: 12, 13; 2 Cor. 6: 18.
The condition. 2 Cor. 6: 17, 18.
Protection.
The promise. John 10: 28, 29; Zech. 2: 5; Psa. 125: 2.
The condition. Psa. 125: 1.
Peace.
The promise. John 14: 27.
The condition. Rom. 5: 1; Psa. 119: 165.
Joy.
The promise. John 16: 20, 22.
The condition. 1 Pet. 1: 8, 9; Rom. 15: 13.
To keep from sin.
The promise. 2 Thes. 3: 3.
The condition. Isa. 26: 3.
To give us of his Spirit.
The promise. Gal. 3: 14; Eph. 1: 13; Ezek. 36: 27; Joel 2: 28, 29; Acts 1: 4, 5.
The condition. Acts 2: 38, 39; Luke 11: 13.
To sanctify.
The promise. 1 Thes. 5: 23, 24; Heb. 13: 12.
The condition. 1 Thes. 5: 22, 23; Rom. 12: 1, 2.
Divine healing.
The promise. Psa. 103: 3; Ex. 15: 26.
The condition. Jas. 5: 13-16; Mark 16: 17, 18; John 15: 7; Mark 11: 24.
A home in eternity.
The promise. Mat. 25: 31-34.
The condition. Mat. 25: 35-40.
A crown of glory.
The promise. 2 Tim. 4: 8.
The condition. 2 Tim. 4: 6, 7.

THE CHRISTIAN'S ATTITUDE.

BY S. L. SPECK.

HIS ATTITUDE TO CHRIST.

He must believe in him. John 14: 1; 6: 69.

He must accept him as his personal and only Savior. John 6: 68; Acts 4: 12.

He must love him. John 21: 15; Jas. 1: 12.

He must hear him. Mat. 17: 5; Acts 3: 22, 23.

He must keep his commandments. John 14: 15, 21, 23.

He must follow him. Mat. 16: 24; John 12: 26; 1 Pet. 2: 21.

He must also suffer with him. Rom. 8: 17; Phil. 1: 29; 2 Tim. 2: 11, 12.

HIS ATTITUDE TO THE HOLY SPIRIT.

He must receive him.

As his sanctifier. Rom. 15: 16.
As his power. Acts 1: 8.
As his teacher. John 14: 26.
As his guide. John 16: 13.
As his leader. Rom. 8: 14.
He must not grieve him. Eph. 4: 30.
He must not quench him. 1 Thes. 5: 19.

HIS ATTITUDE TO THE BRETHREN.
He must love them. John 13: 34; 1 Pet. 1: 22; 2: 17; 3: 8.
He must pray for them. Col. 1: 9; 1 Thes. 5: 25.
He must do good unto them. Gal. 6: 10; 1 John 3: 16-18.

HIS ATTITUDE TO HIS NEIGHBOR.
He must love him. Mark 12: 31.
He must show him mercy. Luke 10: 30-37.

HIS ATTITUDE TO HIS ENEMIES.
He must love them. Mat. 5: 43, 44.
He must do good unto them. Rom. 12: 20.
He must pray for them. Mat. 5: 44.

HIS ATTITUDE TO RIGHTEOUSNESS.
He must love it. Psa. 45: 7.
He must follow after it. Prov. 15: 9.
He must promote it. Rom. 6: 18, 22.
He must live it. Titus 2: 11, 12; Luke 1: 74, 75.

HIS ATTITUDE TO SIN.
He must hate it. Psa. 97: 10.
He must depart from it. 2 Tim. 2: 19.
He must speak against it. Isa. 58: 1.

CITY OF GOD.

REV. 21: 2.

BY J. N. HOWARD.

ITS DESCRIPTION.
Rev. 21: 9-23; Psa. 48: 1-14; Isa. 1: 21-26; Zech. 8: 3; Isa. 60: 12-20.

ITS INHABITANTS.
Heb. 12: 18-24; Psa. 72: 16; Isa. 60: 21; 4: 2-6; 33: 13-21.

ITS BUILDER.
Heb. 11: 10-16; Psa. 122: 3; Heb. 8: 1, 2; Mat. 16: 18; Heb. 12: 22-24.

ITS SAFETY.
Psa. 46: 4-7; 87: 1-6; 48: 8; Isa. 26: 1; 60: 18; Zech. 2: 5.

ITS DURATION.
Psa. 125: 1, 2.

UNITY.

PSA. 133: 1-3.

BY J. N. HOWARD.

UNITY OF THE SPIRIT.
Eph. 4: 3; 1 John 4: 1; 1 Tim. 4: 1; John 14: 16, 17, 20; 16: 13.

UNITY OF FAITH.
Eph. 4: 11-16; Phil. 1: 27; Jude 3; Eph. 4: 5.

THIS COMPREHENDS
One heart and one way. Jer. 32: 39.
One mind and one mouth. Rom. 15: 5, 6.
One mind. 1 Cor. 2: 16.
One mouth. Luke 21: 15.

One heart and soul. Acts 4: 31, 32.
One name. John 17: 11, 12.
No division. John 17: 20-23; 1 Cor. 1: 10; Rom. 16: 17, 18.

WALKING AND PLEASING GOD.

BY J. N. HOWARD.

OUR WALK MUST BE
Perfect. Gen. 17: 1.
Upright. Psa. 84: 11.
In the light. Eph. 5: 8; 1 John 1: 7.
Not in darkness. John 8: 12; 1 John 2: 11.
Worthy.
Worthy of the Lord. 1 Thes. 2: 12; Col. 1: 10.
Worthy of our calling. Eph. 4: 1.
In the old paths. Jer. 6: 16.
In the way of holiness. Isa. 35: 8-10.
With God.
Example. Gen. 5: 22-24; 6: 9.
Requisite. Amos. 3: 3.

PLEASING GOD.
In order to please God we must have faith. Heb. 11: 6.
Children may please God by obeying their parents. Col. 3: 20.
We may please him by communicating. Heb. 13: 16; 2 Cor. 9: 12.

DRUNKENNESS.

THE BIBLE TEACHES
That drunkenness is debasing. Isa. 28: 7, 8.
That drunkenness is a work of the flesh. Gal. 5: 19-21.
That drunkenness leads to poverty. Prov. 21: 17; 23: 20-22.
That drunkenness brings woe and sorrow. Prov. 23: 29-32.
That drunkenness leads to licentiousness. Prov. 23: 31-33.
That drunkenness leads men's hearts away from God. Isa. 5: 12-14.
That those who indulge are not wise. Prov. 20: 1.
The saints of God
To not indulge in drunkenness. Eph. 5: 18; Luke 21: 34.
To avoid temptations to drunkenness. Prov. 23: 19, 20, 31, 32.
To avoid those given to drunkenness. 1 Cor. 5: 11.
That all drunkards will be excluded from heaven. 1 Cor. 6: 9-11; Gal. 5: 19-21.
That men who follow in drunkenness will receive due punishment. Mat. 24: 48-51.

CONCLUSION.
"Abstain from all appearance of evil." 1 Thes. 5: 22.

BACKSLIDING.

BY H. M. RIGGLE.

DEFINED.
Losing the first love. Rev. 2: 1-5; 2 Cor. 11: 3.
Drifting away from the gos-

pel standard of truth. Gal. 3: 1-3; 5: 4, 7.
Turning from God. 1 Kings 11: 9.

BACKSLIDING IS POSSIBLE.
When we think we stand, we should take heed lest we fall. 1 Cor. 10: 12.
Judas by transgression fell. Acts 1: 17, 25.
The bishop of the church at Ephesus fell. Rev. 2: 1-5.
Paul shows a possibility of falling. Heb. 4: 11.
It is possible for sanctified men to lose the experience. Heb. 6: 4-6; 10: 26-29.

SIGNS OF BACKSLIDING.
Losing a love to study the Scriptures. John 5: 30.
Losing a love for and neglecting secret prayer. Mat. 6: 6.
Ceasing to shout God's praise. Psa. 34: 1; 47: 1; Luke 6: 22, 23.
Ceasing to assemble with God's people. Heb. 10: 25.
Beginning to notice the faults and failings of the brethren quicker than their good qualities. Picking and finding fault with everybody. A lack of kindness. 1 Cor. 13: 4; Col. 3: 12-15; Eph. 4: 1-3; Jas. 3: 14-18.
Dead formal meetings. John 4: 23, 24; 1 Cor. 14: 15.
Dry, lifeless sermons. 1 Cor. 2: 1-5.

THE BIBLE TEACHES
That it is not necessary for people to backslide. 2 Pet. 1: 4-11.
That backsliders are in a worse condition than if they had never been saved. 2 Pet. 2: 20-22.
That backsliders may repent. Jer. 3: 12-14; Rev. 2: 1-5.

SO-CALLED CHRISTIAN ALLIANCE.

BY H. M. RIGGLE.

IS FORBIDDEN IN THE WORD OF GOD.
In the Old Testament.
God's people were commanded to keep themselves a separate people. Lev. 20: 24, 26; Ex. 19: 5, 6; Deut. 7: 6.
They were forbidden to enter into any alliance with the enemies of God. Ex 23: 31-33; 34: 12-14; Judges 2: 1-3; Prov. 1: 10-15.
In the New Testament.
God's people are commanded to be a separate people. 2 Cor. 6: 17.
They are forbidden to affiliate with the world. Jas. 4: 4.
They are forbidden to yoke up in secret societies. Eph. 5: 11, 12.
They are forbidden to remain or enter sect organizations, which are all filled with unbelievers. 2 Cor. 6: 14-17; 2 Tim. 3: 1-5; Rev. 18: 1-4; 2 Pet. 2: 1-3.
The alliance of many different separate bodies is contrary to Scripture. Rom. 12: 4, 5; Eph. 4: 4.

GOD'S PEOPLE ARE COMMANDED
To come out from all such

alliances. 2 Cor. 6: 17; 2 Thes. 3: 6; 2 Tim. 3: 5; Rev. 18: 1-8.

To avoid them. Rom. 16: 17, 18; Eph. 5: 6-8; 1 Tim. 6: 3-5.

CONCLUSION.

Ezek. 34: 9-14, 26; Psa. 23: 1-6.

DECEPTION.

PROV. 14: 12.

BY H. M. RIGGLE.

GOD'S PEOPLE ARE FAITHFULLY WARNED AGAINST DECEPTION.

Let no man deceive you. Eph. 5: 6; 2 Thes. 2: 3.

Let no man deceive himself. 1 Cor. 3: 18.

Take heed lest any man deceive you. Mark 13: 5.

Take heed that ye be not deceived. Luke 21: 8.

Be not deceived. Gal. 6: 7.

DECEIVERS WERE TO BE MANY.

Evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. 3: 13.

Many deceivers are entered into the world. 2 John 7.

MANY WERE TO BECOME DECEIVED.

And shall deceive many. Mat. 24: 11.

If it were possible, they shall deceive the very elect. Mat. 24: 24.

Which deceiveth the whole world. Rev. 12: 9.

And many shall follow their pernicious ways. 2 Pet. 2: 2.

THERE ARE MANY DIFFERENT WAYS MEN BECOME DECEIVED.

They deceive themselves. 1 Cor. 3: 18.

By putting off salvation till late in life.

God's time for men to seek him is in their youthful days. Eccl. 12: 1; Prov. 8: 17; Mat. 6: 33.

There is awful danger in procrastination. Isa. 55: 6; Heb. 4: 7; Gen. 6: 3; Zech. 7: 11-13.

Eleventh-hour repentance is only for those who never before had a call. Mat. 20: 6, 7.

Eleventh-hour repentance is not death-bed repentance, for it was but 5 o'clock in the afternoon, and they had still time to labor and earn a reward before evening.

If men will not seek God in his time—early in life—they will not find. Prov. 1: 20-31; Luke 13: 24, 25; 1 Sam. 28: 15.

Men deceive themselves by allowing pride in their hearts. Obad. 3.

Men deceive themselves by not bridling their tongues. Jas. 1: 26.

Men deceive themselves by thinking themselves pure without the cleansing blood of Christ. 1 John 1: 8, 7.

Men deceive themselves by getting a knowledge of

God's word and then failing to obey it. Jas. 1: 22.

Men will sport themselves with their own deceivings. 2 Pet. 2: 13.

False teachers deceive many. Mark 13: 5, 6; Mat. 24: 11; Jer. 50: 6.

With vain words. Eph. 5: 6; Titus 1: 10.

With good words and fair speeches. Rom. 16: 18.

They come in sheep's clothing. Mat. 7: 15.

Sin deceives the human family. Rom. 7: 11.

The devil deceives. Rev. 20: 10.

Sect religion has deceived millions of souls. 2 Thes. 2: 1-10; Rev. 18: 1-4, 23; 19: 20.

God will sometimes send men strong delusions. 2 Thes. 2: 9-12; Isa. 29: 8-10; Jer. 51: 39.

CARE.

1 PET. 5: 7.

EXCESSIVE CARES OF LIFE

Are forbidden. John 6: 27.

Are a hindrance to spiritual progress. Mat. 13: 22; Luke 14: 16-24; 2 Tim. 2: 4.

God's people should be free from. Phil. 4: 6; Luke 12: 22-28.

Are vanity. Psa. 39: 6; Eccl. 4: 8.

God warns his people against. Luke 21: 34.

MISCELLANEOUS.

God's promises should relieve us of many unnecessary cares. Heb. 13: 5, 6; Psa. 37: 5; 55: 22; 1 Pet. 5: 7.

A firm trust in God will free us from unnecessary care. Jer. 17: 7, 8; Dan. 3: 13-18.

OUR ENEMIES.

BY H. M. RIGGLE.

WHAT SOLEMN CHARGE IS GIVEN TO ALL GOD'S PEOPLE?

"If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12: 18.

"Follow peace with all men." Heb. 12: 14.

WHO SOMETIMES WILL BE OUR WORST ENEMIES?

"And a man's foes shall be they of his own household." Mat. 10: 36.

HOW SHOULD WE TREAT OUR ENEMIES?

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Mat. 5: 44.

"And unto him that smiteth thee on the one cheek offer also the other." Luke 6: 29.

"Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat." 1 Cor. 4: 12, 13.

WHAT KIND OF AN EXAMPLE DID CHRIST SET US?

"Then said Jesus, Father, forgive them; for they know not what they do." Luke 23: 34.

"Christ also suffered for us, leaving us an example, that ye

should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2: 21-23.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53: 7.

WHAT ATTITUDE SHOULD WE HOLD TOWARD OUR ENEMIES?

"If thine enemy hunger, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." Prov. 25: 21, 22.

WHAT PROMISE DOES THE LORD GIVE US REGARDING OUR ENEMIES?

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16: 7.

CHASTITY.

CONCERNING CHASTITY.

It is commanded. Prov. 31: 3; Col. 3: 5; 1 Tim. 5: 22; 2 Tim. 2: 22.

It is honorable and glorifies God. 1 Cor. 6: 19, 20, 15-18; 1 Thes. 4: 7; 1 Pet. 3: 1-5.

Drunkenness leads away from chastity. Prov. 23: 31-33.

Many in the world are devoid of it. Rom. 1: 24-28; Eph. 4: 19; 2 Pet. 2: 14; Jude 7, 8.

God will punish such who will dare to throw away their chastity. 1 Cor. 3: 16, 17; Eph. 5: 5, 6; Heb. 13: 4.

God's saints should shun those devoid of chastity. 1 Cor. 5: 11; 1 Pet. 4: 1-4.

Bad results of associating with those devoid of chastity. Prov. 5: 3-23; 7: 6-27; 22: 14.

Those who will not yield, but retain their chastity are wise. Prov. 2: 10-21; 7: 1-5.

Yielding to temptations on this line is dangerous. 2 Sam. 11: 2-4; 12: 1-14.

BIBLE EXAMPLES OF CHASTITY. Gen. 29: 7-12; Ruth 3: 1-11.

COUNSEL.

REARRANGED BY H. M. RIGGLE.

THE SOURCE FROM WHICH COUNSEL IS TO BE SOUGHT.

Christ is always a safe counselor. Isa. 9: 6.

In him is hid all treasures of wisdom and knowledge. Col. 2: 3.

He is great in counsel. Jer. 32: 17-19.

His counsel is wonderful. Isa. 28: 29.

His counsel is immutable. Psa. 33: 11; Prov. 19: 21; Heb. 6: 17-19.

His counsels are perfect. Deut. 32: 4.

His counsels are faithfulness and truth. Isa. 25: 1.

The word of God gives his counsels. Psa. 119: 130.
There is wisdom in seeking the counsel of good men. Prov. 11: 14; 12: 15; 15: 22, 23; 27: 9.
Walking in the counsel of the ungodly is forbidden and unsafe. Psa. 1: 1; 5: 10.

CONCLUSION.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." Rev. 3: 18.

DECEIT.

JER. 17: 9.

REARRANGED BY H. M. RIGGLE.

THE TRUE SOURCE OF DECEIT.

When deceit is manifest in men's lives it comes from a wicked heart. Mark 7: 21, 22; Jer. 17: 9.
When in men's hearts it usually is manifest through the tongue. Rom. 3: 13.

THE WICKED

Are full of it. Rom. 1: 29.
Devise it. Prov. 12: 5; Psa. 35: 20.
Utter it. Psa. 36: 1-4.
Work it. Prov. 11: 18.
Delight in it. Prov. 20: 17.

FALSE TEACHERS.

Work deceit. 2 Cor. 11: 13-15.
Preach deceit. Isa. 30: 10.
Handle the word of God deceitfully. 2 Cor. 4: 2.

SOME OF THE EVILS OF DECEIT.

It hinders the knowledge of God. Jer. 9: 6.
It keeps men from turning to God. Jer. 8: 5.
It leads to pride and oppression. Jer. 5: 27-31.
It leads men to lie. Prov. 14: 25.
It leads to fraud, etc. Psa. 10: 7-9.
Men cover up hatred and bitterness in their hearts by deceit. Prov. 26: 24-28.

GOD'S TRUE PEOPLE

Are free from deceit. Psa. 24: 3-5.
Are forbidden to work deceit. Prov. 24: 28.

THOSE WHO WORK DECEIT SHALL NOT GO UNPUNISHED.

Jer. 9: 7-9; Psa. 55: 23.

GOSPEL LIBERTY.

GAL. 5: 13.

BY H. M. RIGGLE.

LIBERTY WAS NOT OBTAINED UNDER THE OLD TESTAMENT.

The Old Testament itself was a yoke of bondage. Gal. 4: 21-31; 5: 1; Acts 15: 10.
It was the ministration of death. 2 Cor. 3: 6, 7.
Freedom from sin was not obtainable. Rom. 6: 14; Heb. 10: 1-4; Eccl. 7: 20.
Spiritual death reigned from Adam to Christ. Rom. 5: 12, 14; Gal. 3: 21.

LIBERTY IS A NEW TESTAMENT BLESSING AND EXPERIENCE.

It was prophesied of. Isa. 42: 6, 7; 61: 1-3.
The New Testament is a law of liberty. John 8: 32; Jas. 1: 25.
It is given through Christ. Gal. 5: 1; Luke 4: 14-21.

It is given through the gospel. Rom. 8: 1, 2.
It is effected by the Spirit. 2 Cor. 3: 17.

GOSPEL LIBERTY COMPREHENDS.
Liberty from the law. Rom. 7: 4-6; Gal. 3: 13.
Freedom from sin. Rom. 8: 1-3; 6: 14, 15, 18, 22.
Freedom from the fear of death. Heb. 2: 14, 15; 1 John 4: 17, 18; 1 Cor. 15: 55-57.
Freedom of conscience. Rom. 14: 1-6; Col. 2: 16, 17.

GOD'S PEOPLE
Should be free to assert their liberty. 1 Cor. 10: 29.
Should stand fast in their liberty. Gal. 5: 1.

CONCLUSION.
"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God." 1 Pet. 2: 16.

INDUSTRY.

BY H. M. RIGGLE.

INDUSTRY IS NECESSARY, AND IT SHOULD BE MANIFESTED AMONG GOD'S PEOPLE.
If a man is too lazy to work he ought to go hungry. 2 Thes. 3: 10.
By being industrious we can supply our needs. Acts 20: 34; 2 Thes. 3: 8, 9; 1 Thes. 2: 9.
We can help others. Acts 20: 35; Eph. 4: 28.

INDUSTRY SHOULD BE MANIFEST IN THE HOME
By the husband. 1 Tim. 5: 8; 1 Thes. 4: 11.
By the wife. Titus 2: 4, 5; Prov. 31: 10-31.

COMPARISON BETWEEN THE INDUSTRIOUS AND THE SLOTHFUL.
The industrious. Prov. 13: 11; 10: 4.
The slothful. Prov. 19: 15; 20: 4.

INDUSTRY EXEMPLIFIED.
Jacob. Gen. 31: 6.
Jethro's daughters. Ex. 2: 16.
Ruth. Ruth. 2: 2, 3.
Dorcas. Acts 9: 39.
Paul. Acts 18: 1-3; 1 Cor. 4: 12.

IDLENESS.

IN TEMPORAL MATTERS.
Is forbidden. Rom. 12: 11; Prov. 6: 6-11.
Generally leads to
Want. Prov. 20: 4; 24: 34.
Poverty. Prov. 10: 4; 20: 13.
Hunger. Prov. 19: 15.
Dependence upon others. Prov. 12: 24.
Disappointment. Prov. 13: 4; 21: 25, 26.
Tattling and meddling in other people's business. 1 Tim. 5: 13.
An idle man
Is generally known by his farm and buildings, etc. Prov. 24: 30-34; Eccl. 10: 18.
Does not really enjoy what he has. Prov. 12: 27; 26: 13-16; 18: 9.

IN SPIRITUAL LIFE
Will lead to ruin. 2 Pet. 1: 4-12.

CONCLUSION.
"I must work the work of

him that sent me while it is day: the night cometh when no man can work." John 9: 4.

TWO EXTREMES.

BY D. O. TEASLEY.

Note.—Man is in possession of two principles; viz., zeal and judgment. A man who has more zeal than judgment, is invariably fanatic, while a man who has more knowledge than zeal will not live to his God-given wisdom, thus compromising the truth of God; but between these two extremes—fanaticism and compromise—there is a beautiful medium, the standard of eternal truth, and those who live by it have an equal supply of zeal and judgment.

BABYLON.

The standard of the truth with respect to Babylon (sectism, or confusion).

Shall we join any sectarian church?

"Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2: 47.

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6: 14.

Are there any people of God in Babylon?

"And I heard another voice from heaven, saying, Come out of her [Babylon], my [God's] people." Rev. 18: 4.

What are God's people commanded to do?

"Come out of her, my people." Rev. 18: 4.

"Come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 17.

Shall there ever come a time when God shall have no people in Babylon?

"And the light of a candle [Christian] shall shine no more at all in thee [Babylon]; and the voice of the bridegroom [Christ] and of the bride shall be heard no more at all in thee." Rev. 18: 23.

Fanaticism with respect to Babylon.

Those who are fanatic on this line, make a hobby of Babylon, preach and talk more Babylon than Christ, etc., thus driving people from the truth instead of winning them to it.

Compromise with respect to Babylon.

Those who have either lost, or never attained to an experience of full salvation, and freedom from Babylon, often conclude that sectism is not so bad after all. Such persons have not enough loyalty to God and his truth to live and preach all the Bible, so are generally found mingling with sectarian worshipers.

OUR ATTIRE.

The standard of truth with respect to our attire.

How does the Bible say we should adorn ourselves?

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wear-

ing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." 1 Pet. 3: 3-5.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10.

Can we not conform to worldly fashions in our attire?

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2.

Can we go slovenly attired and please the Lord?

"Whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

"Let all things be done decently and in order." 1 Cor. 14: 40.

Fanaticism with respect to our attire.

There are those who become so fanatical on this line, that they suppose that we must all wear our clothing alike, wear no buttons, etc.

Compromise with respect to our attire.

Those who compromise the plain truth of the Bible on this line will wear gold-rimmed spectacles, gold watch-chains, feathers, flowers, etc., and excuse themselves by saying that their hearts are not set on them, or that they are a present.

HOLY REMNANT.

Isa. 24: 13; 17: 6, 7.

BY WM. E. WARREN.

THOSE TO BE GLEANED ARE GOD'S PEOPLE.

Those to be gleaned are God's people, and this gleaning will be in the last days, just prior to the coming of Christ.

Mat. 24: 29-31.

THE GLEANED REMNANT WILL BE SAVED.

Isa. 10: 20-23.

THE GLEANED REMNANT WILL BE HOLY.

Isa. 4: 2-5; 62: 10-12; Heb. 12: 14; Luke 1: 74, 75.

THE HARMONY OF THIS REMNANT.

Jer. 32: 37-41.

The harmony of the ministry.

Will see eye to eye. Isa. 52: 7, 8.

Will be one. 1 Cor. 3: 8, 9.

The harmony of this remnant.

All speak the same thing. 1 Cor. 1: 10.

All one in Christ. Gal. 3: 28.

There is one fold. John 10: 16.

JESUS PRAYED FOR THE HARMONY OF HIS PEOPLE.
John 17: 20-23.
HIS PRAYER WAS ANSWERED.
Acts 4: 31, 32.
THE REMNANT WHEN GATHERED
Will do no iniquity. Zeph. 3: 13.
Will be a praise in the earth. Ezek. 34: 26.
Will be a blessing in the earth. Zeph. 3: 17.
THIS WILL BE A PERSECUTED REMNANT.
Mat. 5: 11, 12.
THIS IS A TRIUMPHANT REMNANT.
Rev. 15: 1-3; 7: 9-17; 19: 7-9.

YE ARE MY WITNESSES.

ISA. 43: 10.

BY WM. E. WARREN.

A WITNESS IS ONE WHO TESTIFIES TO WHAT HE PERSONALLY KNOWS.
John 3: 11.
They testify to what they see. 1 John 1: 2.
They testify to what they hear. 1 John 1: 3.
They testify to what they know. John 9: 25.
GOD'S WITNESSES ARE COMMANDED
To let their light shine. Mat. 5: 16.
To make straight paths for their feet. Heb. 12: 13.
GOD'S WITNESSES ARE ALWAYS READY TO TESTIFY
1 Pet. 3: 15.
To the remission of sins. Luke 1: 77; Heb. 10: 16-18; 1 John 1: 9; Isa. 55: 7.
To acceptance with Christ. Acts 10: 34, 35.
To justification by faith. Rom. 5: 1.
To living without sin. 1 John 3: 9; 5: 18; Rom. 6: 1, 2, 14.
To sanctification. Heb. 10: 10.
The extermination of the inherited sin. Heb. 12: 1.
Crucified to sin. Rom. 6: 6.
Dead to sin. Rom. 6: 11, 12; 1 Thes. 5: 23.
Heart purity. Acts 15: 8, 9; Mat. 5: 8.
Now ready for service. 2 Tim. 2: 20, 21.
Now ready to depart and be with Christ. 2 Cor. 5: 1; 2 Tim. 4: 6-8.

COME OUT OF HER.

REV. 18: 4.

BY WM. E. WARREN.

The pronoun "her" in the above text signifies the apostate church.

WHY IS GOD CALLING HIS PEOPLE OUT OF SECTISM?
Because she is fallen. Rev. 18: 1, 2.
Because God's people are unequally yoked together with unbelievers in sectism. 2 Cor. 6: 14-17.
Because they deny the power of God in sectism. 2 Tim. 3: 1-5.
Because sect preachers make merchandise of them. 2 Pet. 2: 1-3.
Because false teachers make them to err. Micah 3: 5, 6.

GOD HAS PROMISED TO LEAD HIS PEOPLE OUT OF SECTISM.
Ezek. 34: 10-12; John 10: 3, 4.
THE OBJECT OF THEIR COMING OUT OF SECTISM.
To make one fold. John 10: 16.
To bring them to their own land (holiness). Ezek. 34: 13.
TO WHAT DOES HE CALL THEM?
Jer. 3: 14, 15.
THE RESULT OF OBEDIENCE.
It brings freedom. John 8: 36.
It destroys human yokes. Isa. 10: 27; Jer. 30: 8.
It brings unity. Jer. 32: 38-40; John 17: 20-23.
COMMANDS TO THOSE WHO HAVE COME OUT OF SECTISM.
Do not return unto them. Jer. 15: 19-21.
Stand fast in your liberty. Gal. 5: 1.
THE SAD EFFECTS OF RETURNING.
Brings into bondage. 2 Pet. 2: 19.
Last state worse than the first. 2 Pet. 2: 20.
Better for them if they never had known the way of righteousness. 2 Pet. 2: 21, 22.

LIFE AND DEATH.

JER. 21: 8.

BY B. E. WARREN.

TEMPORAL LIFE IN THIS WORLD, ITS DURATION.
Old Testament.
Shortness of life. Psa. 90: 10-12.
Days like a shadow. Psa. 102: 11.
Few days and full of trouble. Job 14: 1.
Soon cut off. Psa. 90: 10.
New Testament.
All flesh (man) like grass. 1 Pet. 1: 21.
Like a vapor. Jas. 4: 13, 14.
As a flower of the grass, he shall pass away. Jas. 1: 10, 11.
SPIRITUAL LIFE IN THIS WORLD, ITS DURATION.
This life is never-ending. Rom. 6: 22.
It is in Christ. John 1: 4; 1 John 5: 11.
Life from spiritual death in sins. Eph. 2: 1.
Only saved persons possess this life. 1 John 3: 14.
It is a *new* life, because we are new creatures. Rom. 6: 4; 2 Cor. 5: 17.
This life in God's people is a continuation of Christ's life. Phil. 1: 21; Gal. 2: 20.
It is a holy life. Luke 1: 74, 75.
It is an illuminated life. John 8: 12.
It is a sober life.
It is a righteous life.
It is a godly life. Titus 2: 11, 12.
It is a sinless life. John 8: 11.
TEMPORAL DEATH IN THIS WORLD.
Sin caused death. 1 Cor. 15: 22.
Death passed upon all men. Heb. 9: 27.

It brings fears and bondage. Heb. 2: 14, 15.

It separates soul and body. Eccl. 12: 7.

SPIRITUAL DEATH IN THIS WORLD.

It is separation from God. Isa. 59: 1, 2.

It is the effect of sin. Ezek. 18: 20.

It is freedom from righteousness. Rom. 6: 20.

It is tyranny and bondage. John 8: 34.

Death in the midst of life. 1 Tim. 5: 6.

SPIRITUAL DEATH IN THE NEXT WORLD.

It is eternal separation from God. John 8: 24, 21; Mat. 25: 46.

It is the lake of fire. Rev. 20: 10.

It is the second death. Rev. 20: 14.

It is where their worm dieth not, and the fire is not quenched. Mark 9: 44.

It is the wrath of God abiding on him. John 3: 36.

It is suffering the vengeance of eternal fire. Jude 6, 7.

It is everlasting destruction. 2 Thes. 1: 7-10.

It is where they shall never see light. Psa. 49: 19.

It is everlasting punishment. Mat. 25: 46.

It is where there is weeping and gnashing of teeth. Mat. 25: 30.

CAUTION.

Luke 12: 15-21.

SPIRITUAL LIFE IN THE NEXT WORLD.

He shall live forever. John 6: 58.

Everlasting life. John 5: 24; Rom. 6: 22.

A crown of life. 2 Tim. 4: 6-8.

An incorruptible inheritance. 1 Pet. 1: 4, 5.

So shall we ever be with the Lord. 1 Thes. 4: 17.

BENEFITS OF THE SPIRIT.

LUKE 11: 13.

BY S. L. SPECK.

THE HOLY SPIRIT IS GIVEN UNTO US.

To give life. Rom. 8: 10, 11.

As a witness of sonship. Gal. 4: 6; Rom. 8: 16.

As a witness of our acceptance with God. 1 John 3: 24; 4: 13.

As a witness to our sanctification. Heb. 10: 14.

As a pledge of our eternal inheritance. Eph. 1: 13, 14.

To lift up a standard against the enemy. Isa. 59: 19.

To cause us to walk in the statutes of the Lord. Ezek. 36: 27.

To help our infirmities. Rom. 8: 26.

To give us power. Acts 1: 8.

WE MUST NOT

Grieve the Spirit. Eph. 4: 30.

Quench the Spirit. 1 Thes. 5: 19.

TRUE AND FALSE WORSHIPERS.

Rev. 15: 4.

BY S. L. SPECK.

THE TRUE WORSHIPERS.
- Who they worship. Mat. 4: 10; Rev. 14: 6, 7; Zeph. 2: 11.
- How they worship.
  - In spirit and in truth. John 4: 23, 24.
    - Spirit. Ezek. 36: 27.
    - Truth. John 17: 17; 16: 13.
  - In holiness. Psa. 29: 2.
  - Humbly. Psa. 95: 6.
- The true worshipers are
  - The outcasts who are saved. Isa. 27: 13.
  - Princes who are saved. Isa. 49: 7.
  - All flesh who are saved. Isa. 66: 23.
  - The holy angels. Rev. 7: 11.
- True worship consists of
  - Praying unto God. Jude 20.
  - Singing gospel songs. 1 Cor. 14: 15; Col. 3: 16.
  - Testifying to salvation. Rev. 19: 10; John 7: 7; Rev. 1: 9.

THE FALSE WORSHIPERS.
- What they worship.
  - Idols. Isa. 2: 8, 20.
  - "Angels." Col. 2: 18.
  - "The dragon." Rev. 13: 14.
  - "The beast." Rev. 13: 8, 12.
- How they worship.
  - In vain. Mat. 15: 9.
  - Ignorantly. Acts 17: 23.
  - In pretense. Ezek. 33: 31-33.
  - Teaching false doctrine. Mat. 15: 9.
  - Commending themselves. Luke 18: 9-12.
  - Making long prayers. Mat. 6: 7; Isa. 1: 15; Mat. 23: 14.
  - Praying to be seen of men. Mat. 6: 5.
- Reward of false worship. Rev. 14: 9-11.

GOD'S MERCY AND WRATH.

Rom. 9: 18.

BY B. E. WARREN.

GOD'S MERCY.
- His mercy is great. Psa. 85: 13; 108: 4.
- The earth is full of his mercy. Psa. 119: 64.
- His mercy is abundant. 1 Pet. 1: 3.
- He is rich in mercy. Eph. 2: 4.
- He is the Father of mercy. 2 Cor. 1: 3.
- He is plenteous in mercy. Psa. 86: 5.

HOW GOD MANIFESTS HIS MERCY.
- In bringing redemption to all. Psa. 130: 7.
- In giving us life, and breath, and all things. Acts 17: 24, 25.
- In being mindful of us and caring for us. Psa. 144: 3; Mat. 6: 25-34.
- In forgiving and receiving us. 1 Pet. 1: 3-5; Prov. 16: 6.
- In preserving and blessing us. Prov. 20: 28.

THOSE ON WHOM GOD WILL HAVE MERCY.

Those who fear him. Luke 1: 50.

Those who confess, uncover and forsake sin. Prov. 28: 13.

Those who are penitent. Psa. 51: 17.

Those who are merciful. Mat. 5: 7; Dan. 4: 27.

"The vessels of mercy" are those who are merciful. Rom. 9: 23.

EXAMPLES OF THOSE ON WHOM GOD HAD MERCY.

Paul obtained mercy, "who was before a blasphemer." 1 Tim. 1: 11-16.

The man who said he would not go, and afterwards repented and went. Mat. 21: 28-31.

The thief on the cross, who humbled himself and called for mercy. Luke 23: 42, 43.

The penitent publican, who said, "God be merciful to me a sinner." Luke 18: 9-14.

THOSE ON WHOM GOD WILL NOT HAVE MERCY.

Those who will not show mercy. Jas. 2: 13.

Those who do evil and hate righteousness. Psa. 109: 1-20.

Those who "put darkness for light, and light for darkness." Isa. 5: 20.

Those who have presumptuously sinned against the Holy Ghost. Mark 3: 22-30.

Those whom he has given over to believe a lie that they all might be damned. 2 Thes. 2: 8-12.

Those who have rejected him and his words. John 12: 48.

WHAT GOD SAYS OF THOSE TO WHOM HE WILL NOT SHOW MERCY.

"The wrath of God abideth on him." John 3: 36.

"They shall never see light." Psa. 49: 19.

They shall have "everlasting destruction." 2 Thes. 1: 9.

They shall have "everlasting punishment." Mat. 25: 46.

"Let them alone; they be blind leaders of the blind. . . . Both shall fall into the ditch." Mat. 15: 14.

They shall die without mercy. Heb. 10: 28, 29.

EXAMPLES OF THOSE TO WHOM GOD WOULD NOT SHOW MERCY.

The impenitent antediluvians. Luke 17: 27.

The impenitent king Pharaoh's army. Ex. 14: 23-31.

Sodom and Gomorrah. Luke 17, 28, 29.

Jerusalem, which was destroyed by Titus A. D. 70. Luke 21: 19-24; Mat. 24: 1, 2.

The "rich man" who went into torment. Luke 16: 24, 25.

The servant who owed his lord a debt of $14,400,000 and wanted forgiveness, but would not forgive his fellow-servant $17.00, so his lord would not forgive him. Mat. 18: 23-35.

CONCLUSION.

"Behold therefore the *goodness* and *severity* of God." Rom. 11: 22.

Jesus said a man went from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment, wounded him and departed, leaving him half dead. A priest came by on one side and showed no mercy. A Levite passed by on the other side and showed no mercy. But a Samaritan came along and brought the helpless man to an inn, and assisted him to all he had need of. Jesus says, Which of these three was neighbor to him? They said, "He that showed mercy." Jesus says, "Go, and do thou likewise." Luke 10: 25-37.

AN END OF SIN.

1 JOHN 3: 5.

BY B. E. WARREN.

PROPHECY.

To bear our sins. Isa. 53: 10-12.

"To make an end of sins." Dan. 9: 24.

PROMISES.

Save from sins.

His people. Mat. 1: 21.

All people. Luke 2: 10-14.

"Take away sin."

Actual sins. 1 John 3: 5.

Inherited sin. John 1: 29.

"Wash us from our sins." Rev. 1: 5.

Put away sin. Heb. 9: 26.

HOW DOES CHRIST PUT AWAY SIN?

Man's part.

He must confess his sins. 1 John 1: 9; Prov. 28: 13.

Forsake his sins. Isa. 55: 7.

Forgive his trespassers. Mat. 6: 14, 15; 18: 35.

Be reconciled on his part, with all offended persons. Mat. 5: 23, 24.

Make restitution. Ezek. 33: 14, 15.

Give to the worthy poor. Luke 3: 3-14.

Bring forth fruits meet for repentance. Mat. 3: 7, 8.

Be baptized. Acts 3: 19.

God's part.

To justify. Rom. 8: 33; 3: 24, 25; Rev. 1: 5.

To give peace. Rom. 5: 1.

To free from condemnation. Rom. 8: 1.

To make a new creature. 2 Cor. 5: 17.

To write our names in the book of life. Psa. 87: 6; Luke 10: 20.

To "make all grace abound." 2 Cor. 9: 8.

"To do exceedingly abundantly above all we ask or think." Eph. 3: 20.

To keep us. 1 Pet. 1: 4, 5.

From evil. 2 Thes. 3: 3.

From falling. Jude 24.

In peace. Isa. 26: 3.

CAUTION.

Let "no man take thy crown." Rev. 3: 11.

"Keep yourselves in the love of God." Jude 21.

CHRIST IS PRECIOUS.

1 PET. 2: 3, 4.

TO THE FATHER.

Mat. 3: 17; Psa. 2: 6-8; Mat. 12: 17, 18.

TO ALL THE SAINTS.
S. of Sol. 5: 10; 2: 1; Phil. 3: 8; 1 Pet. 2: 7.

HE IS PRECIOUS
On account of his goodness and beauty. Zech. 9: 17.
On account of his excellence and grace. Psa. 45: 2.
On account of his name. Heb. 1: 4; Mat. 1: 21; Acts 4: 12.
On account of his atonement on our behalf. 1 Pet. 1: 18, 19; Heb. 12: 24.
On account of his great promises. 2 Pet. 1: 4.
On account of his loving care to us. Isa. 40: 11.
On account of his sweet presence with us. Heb. 13: 5.
On account of his comforting presence in death's valley. Psa. 23: 4.

GOD'S PEOPLE AS STRANGERS AND PILGRIMS.

1 PET. 2: 11.

BY H. M. RIGGLE.

THE TERM STRANGER AND PILGRIM IMPLIES
That this world is not our everlasting inheritance. 1 Pet. 1: 3-5; Heb. 11: 16; 10: 34.
That we are traveling to another clime. Jas. 4: 14; Heb. 9: 27.

STRANGERS.
John 15: 19; 1 John 3: 1; 1 Pet. 1: 1.

PILGRIMS.
Psa. 39: 12; Heb. 11: 13.

GOD'S SAINTS AS STRANGERS AND PILGRIMS
Have Christ for an example. Luke 9: 58.
Forsake all for Christ. Luke 14: 33.
Pass their sojourning here in fear. 1 Pet. 1: 17.
Shine as lights in the world. Phil. 2: 15.
Look for a heavenly country and city. 2 Pet. 3: 13; Heb. 11: 16.
Have their treasures in heaven. Mat. 6: 19, 20; Col. 3: 1, 2.
Have respect unto the recompense of reward. Heb. 11: 24-26.

DUTIES OF MASTERS AND SERVANTS.

MASTERS
Should deal with their servants in the fear of God. Eph. 6: 9; Col. 4: 1.
Should deal justly with their servants. Job 31: 13-23.
Should not threaten and rule over servants with rigor. Eph. 6: 9; Lev. 25: 43; Deut. 24: 14.
Should not defraud or hold back wages from servants. Gen. 31: 6, 7; Lev. 19: 13; Jas. 5: 4.

SERVANTS
Should honor their masters. 1 Tim. 6: 1, 2.
Should be subject to their masters. 1 Pet. 18, 19.
Should obey them. Eph. 6: 5-8; Titus 2: 9, 10.

Should be faithful to them. Luke 16: 10-12.

CONCLUSION.

"Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil. 2: 5-7.

THE VALUE OF SALVATION.

MAT. 13: 45, 46.

BY H. M. RIGGLE.

WHAT IS THE VALUE OF THE SALVATION OF ONE SOUL?

It is worth more than all this world. Mat. 16: 26.

It is worth more than all we possess. Phil. 3: 7-9.

It costs us all. Luke 14: 33.

THE PRICE GOD PAID FOR OUR SALVATION.

We are bought with a price. 1 Cor. 6: 20.

He gave his only Son. John 3: 16.

We are redeemed with the precious blood of Jesus. 1 Pet. 1: 18, 19.

Since one soul is worth more than the whole world (Mat. 16: 26), all the teeming millions who have ever lived are worth more than so many millions of worlds. Who can estimate the value of the souls of all men? Yet the redemption price God paid is equal in value to the souls of all men. What he is worth to all, he is worth to you as an individual.

THE PRESENT VALUE OF SALVATION.

It satisfies the soul. Psa. 107: 9.

It gives a good conscience. Heb. 9: 14.

It gives us assurance. Isa. 32: 17.

It gives us an inheritance in heaven. 2 Cor. 5: 1.

HOW THE APOSTLES VALUED IT.

Paul.

He called it "unsearchable riches." Eph. 3: 8.

Riches of his grace. Eph. 1: 7.

Riches in glory. Phil. 4: 19.

He valued it so highly.

He was decided nothing should separate him from it. Rom. 8: 35-39.

He suffered everything rather than part with it. 2 Cor. 11: 23-28.

Peter.

He labored in the ministry with the knowledge that he some day would die for the gospel. John 21: 17-19; 2 Pet. 1: 13-15.

THE FUTURE VALUE OF SALVATION.

In the hour of death. 2 Tim. 4: 6-8.

In the day of judgment. Mat. 25: 31-34.

In eternal glory. Rev. 7: 13-17.

SALVATION BY FAITH.

GAL. 3: 26.

BY H. M. RIGGLE.

THE NEW TESTAMENT IS THE

LAW OF FAITH.
Rom. 10: 4-8.

WE ARE NOT SAVED BY WORKS, BUT THROUGH FAITH.
Rom. 4: 3-8.
We are saved by faith. Eph. 2: 8, 9.
Justified. Rom. 5: 1.
Sanctified. Acts 26: 18.
Faith is believing.
Believe . . . and thou shalt be saved. Acts 16: 31; Rom. 10: 9, 10.
It pleased God . . . to save them that believe. 1 Cor. 1: 21.
Whosoever believeth in him shall receive remission of sins. Acts 10: 43.
All that believe are justified. Acts 13: 39.
He that believeth on me hath everlasting life. John 6: 47.
Whosoever believeth . . . is born of God. 1 John 5: 1.
He that believeth . . . hath the witness. 1 John 5: 10.
The God of hope fill you with all joy and peace in believing. Rom. 15: 13.

THE FOUNDATION OF SAVING FAITH.
The written word of God. John 20: 31.
The great promises. 2 Pet. 1: 4.

CONDITIONS OF SAVING FAITH.
Repentance. Mat. 21: 32.
Confession of sins. 1 John 1: 9.
Forsaking of sins. Isa. 1: 16-18.

REASONABLENESS OF SALVATION BY FAITH.
A feeling is unsafe to trust.
God's word is safe because
God can not lie. Heb. 6: 17-19.
The word will endure forever. 1 Pet. 1: 25.

THE BONDWOMAN AND THE FREE.

GAL. 4: 21-31.

BY H. M. RIGGLE.

ABRAHAM HAD TWO SONS.
Gal. 4: 22.
The name of the first was Ishmael. Gen. 16: 15, 16.
The name of the second was Isaac. Gen. 21: 1-5.

THE MOTHERS OF THESE TWO SONS.
The mother of Ishmael was a bondwoman: her name was Hagar. Gen. 16: 1-4, 15, 16.
The mother of Isaac was a freewoman—Abraham's lawful wife—Sarah. Gen. 11: 29; 21: 1-3.

THESE PAUL USES AS AN ALLEGORY TO TEACH US A VERY IMPORTANT TRUTH.
Gal. 4: 24.

THESE TWO WOMEN REPRESENT "TWO COVENANTS."
Gal. 4: 24.
Hagar, the bondwoman, represents the covenant from mount Sinai which gendereth to bondage. Gal. 4: 24, 25.
The covenant from Sinai—represented by Hagar, the bondwoman—was the ten commandments. Ex. 34: 4, 28; Deut. 5: 2-22;

4: 13; 9: 9, 11; 1 Kings 8: 21, 9; Heb. 9: 4.

Sarah, the freewoman, represents the new covenant, which makes us free. Gal. 4: 24, 26-28.

The new covenant in Christ—represented by Sarah, the freewoman—is the New Testament. Heb. 8: 6; 9: 15; John 1: 17.

These two women represent these two covenants in the following particulars.

Hagar was a bondwoman. Gal. 4: 22.

So the old covenant which was the mother of the Jewish nation gendered to bondage, and all under that covenant wore the galling yoke of bondage. Gal. 4: 24; 5: 1.

Sarah was a freewoman. Gal. 4: 22.

So the new covenant makes us free—it is our free mother. Gal. 4: 31, 26; John 1: 17; 8: 32; Jas. 1: 25.

THE TWO SONS OF ONE FATHER.

The two sons of one father (Abraham) represent the children of the two covenants.

Gal. 4: 21-31.

The bondwoman is the old covenant; hence the mother of the Jewish nation. They were children of the bondwoman. Gal. 4: 25, 31.

The free woman is the new covenant. The new covenant, then, is our spiritual mother. Gal. 4: 28, 31.

The church has a mother. S. of Sol. 6: 9.

The mother of the church is "Jerusalem which is above," the freewoman—the new covenant. Gal. 4: 26, 31.

God is our Father. 1 Cor. 1: 2.

The freewoman—new covenant is our mother. Gal. 4: 31, 26.

Christ is a son of the Father and of the covenant promised to Abraham: and since God is our Father and the covenant our mother, Christ is our elder brother.

The daughter of this covenant—the New Testament church—is now married to Christ. S. of Sol. 6: 9; Rom. 7: 2-4.

Hence Christ in a figurative sense is also our father. Isa. 9: 6.

The church in a sense is also our mother. Isa. 66: 7-13.

Ishmael and Isaac represent the children of the two covenants in several particulars.

In their conception and and birth.

Ishmael was born after the flesh. Gal. 4: 23.

His parents were both of a proper age. His birth was according to the course of nature—natural. So fleshly or natural birth brought the Jews into the Old Testament church under the first covenant.

Isaac was "by promise," "born after the Spirit." Gal. 4: 23, 28, 29.

Sarah was superannuated—or "as good as dead." At the

time of Isaac's conception and birth his parents were both past the proper age. Hence, his birth was supernatural. So spiritual birth brings men into the New Testament church or kingdom under the second, or new covenant. John 3: 3, 5. The first covenant children were "born after the flesh," and the second covenant children are "born after the Spirit."

In their condition.

Hagar was a slave; Sarah was a freewoman. When considered according to property, if the mother is free the offspring is free; if a slave, her offspring is a slave. Hence, Ishmael was a slave, and Isaac was free-born. So the covenant from Sinai was a bondwoman, gendered to bondage, and all the children of that covenant wore the galling "yoke of bondage"—were slaves (Acts 15: 10), while the new covenant in Christ Jesus makes us free. John 8: 32; Rom. 8: 1-3.

In their inheritance.

Hagar, not being a proper wife of Abraham, had no property. She had only a slave's portion — bread and water. A loaf of bread and a bottle of water constituted her whole fortune, and Ishmael's inheritance. Gen. 21: 14.

So the children of the first covenant all died, not having received the promise. Heb. 11: 39, 40.

Isaac was the rightful heir to the vast estate of Abraham for he was the only son of Abraham in the marriage covenant. He had the perpetual enjoyment of the vast inheritance at home. Gen. 21: 9, 10, 12.

So the children of the new covenant are heirs of a vast inheritance promised. Gal. 3: 13-29.

We now receive our inheritance. Eph. 1: 11; Acts 26: 18; 20: 32.

THE BONDWOMAN AND HER SON WERE CAST OUT.

The bondwoman—old covenant—and her son—children of that covenant—were cast out; viz., the law was abolished, and all law keepers—Adventists or modern Ishmaelites—have no part with thee free children of God.

Gal. 4: 30, 31.

EXCUSES.

LUKE 14: 15-18.

BY ORA TEASLEY.

Note.—In the following will be found a few of the many excuses, offered by those who neglect their soul's salvation.

"NOT NOW."

God's time is now. 2 Cor. 6: 2; Rom. 6: 22.

Procrastination is dangerous. Acts 24: 24, 25.

Note.—We have no record that Felix ever found a "Convenient time"; but he must have died in his sins.

"TO-MORROW."

To-morrow may be too late. Prov. 27: 1; Jas. 4: 14.

"TOO YOUNG."

Youth is the time to seek the Lord. Eccl. 12: 1.

In after years he may not be found. Isa. 55: 6; Prov. 8: 17.

"A LITTLE MORE OF THE PLEASURES OF THIS WORLD."

Affliction with the people of God was esteemed by Moses greater riches than the pleasures of sin. Heb. 11: 24-26.

In Christ is peace and pleasure evermore. John 16: 33; Psa. 16: 11.

"A LITTLE MORE OF THIS WORLD'S GOODS."

If the kingdom of God is first sought, all necessary things will be added. Mat. 6: 33.

Could the whole world be gained, it would be no profit should the soul be lost. Mat. 16: 26.

True riches consist not in the possession of earthly goods. Luke 12: 15-21.

Riches profit not in the day of wrath. Prov. 11: 4.

"I AM IN TROUBLE."

The Lord will save from trouble. Psa. 34: 6, 17; 107: 6.

"I COULD NOT KEEP SALVATION."

God has promised to keep his children. Psa. 121: 5; Isa. 26: 3.

He is faithful. 2 Thes. 3: 3.

They are kept through faith by his power. 1 Pet. 1: 5.

"I AM TOO SINFUL."

"Whosoever will may come." Rev. 22: 17; John 6: 37; Isa. 1: 18.

"MY PARENTS WOULD DISINHERIT ME."

God will care for his own. Psa. 27: 10; 1 Pet. 5: 7.

He will provide. Phil. 4: 19; 1 Cor. 10: 26.

"I CAN GET SAVED WHEN I PLEASE."

It is possible to wait too long. Prov. 1: 22-28; Luke 13: 24, 25.

CONCLUSION.

To those who have heard the gospel call, there is no excuse for sin. John 15: 22.

THE TRUE ISRAEL OF GOD.

BY D. O. TEASLEY.

"And as many as walk according to this rule, peace be unto them, and mercy, and upon the Israel of God." Gal. 6: 16.

WHAT CONSTITUTED AN ISRAELITE UNDER THE OLD COVENANT?

All the offspring of Jacob were called "Israel," or all who were born in the commonwealth of Israel. "Thy name shall be called no more Jacob, but Israel." Gen. 23: 28.

"And God said unto him, [Jacob] . . . thy name shall not be called any more Jacob, but Israel shall be thy name. . . . A nation and a company of nations shall be of thee." Gen. 35: 10, 11.

Every Israelite was to be cir-

cumcised.

"Every man child among you shall be circumcised." Gen. 17: 10.

"And he that is eight days old shall be circumcised among you, every man child in your generation, he that is born in the house, or bought with money of any stranger, which is not of thy seed." Gen. 17: 12.

THE ISRAEL OF THE OLD COVENANT, WAS ONLY A TYPE OF THE TRUE ISRAEL OF GOD.

As natural birth admitted the ancient Jews to the commonwealth of Israel, so spiritual birth admits the true Israel of God to the commonwealth of grace.

"Except a man be born again he can not see the kingdom of God." John 3: 3.

"Whosoever believeth [with the heart] that Jesus is the Christ is born of God." 1 John 5: 1.

"For ye are all the children of God by faith in Christ Jesus." Gal. 3: 26.

As the ancient Israelites were circumcised in the flesh, so the true Israel are circumcised in the inner man—heart.

"For he is not a [true] Jew, [Israelite], which is one outwardly [by natural birth]; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2: 11.

GOD NO LONGER FAVORS ONE NATION ABOVE ANOTHER.

God no longer favors one nation above another, but to all in every nation who love and fear him he shows favor.

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 34.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." Col. 3: 11.

THE PEOPLE OF GOD UNDER THE NEW COVENANT ARE THE TRUE ISRAEL OF GOD.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

"For ye are all the children [Israel] of God, by faith in Christ Jesus." Gal. 3: 26.

Israel signifies

A prince (king) with God.

"And hath made us kings and priests unto God and his Father." Rev. 1: 6.

"And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 10.

"But ye are a chosen generation, a royal [kingly or princely] priesthood." 1 Pet. 2: 9.

Prevailing with God, or overcoming with God.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5: 4.

"To him that overcometh [prevaileth] will I give to eat of the hidden manna." Rev. 2: 17.

REFERRING TO THE TRUE ISRAEL OF GOD, PAUL SAYS, "ALL ISRAEL SHALL BE SAVED."

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11: 26.

CONCLUSION.

The children of God in the gospel dispensation are born into the family of God, are circumcised with the circumcision made without hands; they are those who in all nations are favored with salvation. They are "kings [princes] and priests" unto God, and they prevail with him. Therefore, in every sense, the people of God in this, the dispensation of grace, are the true Israel of God.

"And as many as walk according to this rule, peace be unto them, and mercy, and upon the [true] Israel of God." Gal. 6: 16. Amen!

FIVE UNIVERSAL KINGDOMS.

BY H. M. RIGGLE.

WHAT IS SAID IN DANIEL 2 OF A DREAM NEBUCHADNEZZAR KING OF BABYLON DREAMED?

"Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 31-35.

WHAT DID THIS IMAGE REPRESENT?

Five universal kingdoms. Dan. 2: 36-45.

WHAT IS THE REAL BURDEN OF THE PROPHECY?

To reveal the exact time when the kingdom of God should be established, also the nature of its establishment. Verses 44, 45.

WHEN WAS THIS WONDERFUL PROPHECY RELATING TO THE ESTABLISHMENT OF THE KINGDOM OF GOD TO BE FULFILLED?

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be *in the latter days.*" Verse 28.

WHERE SHALL WE LOCATE THE LAST DAYS?

"But *this is that* which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2: 16, 17.

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath *in these last days* spoken unto us by his Son." Heb. 1: 1, 2.

From these texts we learn that this gospel age ushered in the "last days"; hence, this age is the time when this prophecy was to reach its fulfilment.

WHAT DID THE HEAD OF GOLD REPRESENT?

"Thou, O king, are a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

By this we are to understand that the head of gold represented the Babylonian empire. It arose about 2,300 years before Christ. During the reign of Nebuchadnezzar it was the golden kingdom of a golden age. Babylon its metropolis, was situated in the garden of the east. It was laid out in a perfect square about 55 miles in circumference. It was surrounded by a wall 340 feet high, and 85 feet thick. The world was prostrate at her feet. She was "The glory of kingdoms, the beauty of the Chaldees' excellency."

WHAT WAS TO BE THE NATURE OF THE NEXT KINGDOM AFTER BABYLON, REPRESENTED BY THE "BREAST AND ARMS OF SILVER?"

"After thee shall arise another kingdom *inferior* to thee." Verse 39.

WHAT KINGDOM WAS THIS?

"PERES; Thy kingdom is divided, and given to the Medes and Persians. In that night was Belshazzer the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Dan. 5: 28, 30, 31. This occurred 538 B. C.

WHAT DID THE BELLY AND THIGHS OF BRASS REPRESENT?

"And another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

This was the Grecian kingdom which conquered the Medes and Persians 286 B. C. and fell 146 B. C.

WHAT ABOUT THE LEGS OF IRON, AND FEET PART OF IRON AND CLAY?

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 40-43.

You will observe that but four kingdoms are mentioned in the above delineation. The legs of iron, feet part of iron and clay Daniel interprets to be the "fourth kingdom," both in its strong and divided condition. This was the Roman empire, the fourth universal kingdom.

WHAT DID THE STONE CUT OUT WITHOUT HANDS REPRESENT?

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 44, 45.

Here then we have five universal kingdoms. Babylonian, Medo-Persian, Grecian, Roman, and the everlasting kingdom of God. Rome was the last universal kingdom among earthly kingdoms. She was in the height of her glory when Christ appeared and established the everlasting kingdom of God. "In the days of these kings [kingdoms]," viz., during the reign of these four kingdoms (Verses 37-43), the God of heaven was to set up his everlasting kingdom.

WHAT WAS THE RESULT OF CHRIST'S KINGDOM BEING ESTABLISHED?

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was

found for them: and the stone that smote the image became a great mountain, and filled the whole earth.'' Verses 34, 35.

All these heathen kingdoms of darkness went crashing to pieces before the rapid march of Christianity. Even Rome was finally broken to pieces and fell about 476 A. D. But the kingdoms of God established by Jesus Christ has marched onward and spread over all the earth and is the only universal kingdom the world will ever see. It was but a little stone at the beginning, and met with bitter persecution at the hands of Rome, but it rolled onward, until at the time Rome reached the ''feet,'' where she became partly divided, Christianity had become such a great mountain that she struck Rome such an awful blow that it flew to pieces and fell.

HOW DO MANY FALSE TEACHERS INTERPRET THIS PROPHECY?

They claim it was during the time of the ''toes'' of the image that the stone was cut out.

IS THAT CORRECT?

By no means. The stone had been ''cut out'' previous to this, and had become so great that it dealt its crushing blow on the feet of the image before it reached the toes.

WHAT ELSE DO THEY CLAIM?

They teach that the ten kingdoms of Rome are now in existence, and some time soon the kingdom of God will be established.

WHY IS THEIR EXEGESIS WRONG AND FALSE? GIVE SOME REASONS, IF ANY.

1. The ten kingdoms of Rome are not in existence to-day. Three fell under popery. Dan. 7: 8.

The remains or fragments of those kingdoms are divided into twenty or more divisions.

2. To say that the ten original kingdoms of Rome are now in existence would make the toes of that image far out of proportion, even longer than the whole man. Let us measure the image. The Babylonian kingdom comes into the field of prophecy 606 B. C. The fourth or Roman kingdom fell A. D. 476. So the whole image from the crown of his head to the toes of his feet measures just 1,082 years. Now let us measure the toes of that man to suit the Millennialists. The last of the ten original kingdoms of Rome was formed about A. D. 480. We will measure to the present year 1902. See the length of those ten toes—1,422 years. That would make the toes of that image 340 years longer than the whole man. According to Millennialism, Nebuchadnezzar saw a man with very great toes, each toe larger than the whole man. Oh, how ridiculous their position!

3. There were but four kingdoms brought to view in the prophecy and interpretation: Babylonian, Medo-Persian, Grecian, and Roman. It was during their reign Christ came and

established his everlasting kingdom.

4. All New Testament scriptures declare that Christ came and fulfilled the prophecy in his first advent.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 14, 15.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 31-33.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Mat. 4: 17.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11.

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1: 20-22.

CONCLUSION.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1: 13.

DANIEL'S GREAT VISION.

DAN. 7: 1, 27.

LESSON I.

BY H. M. RIGGLE.

WHAT IS SAID OF DANIEL'S HAVING A DREAM OR VISION?

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters." Verse 1.

WHAT DID DANIEL SEE?

"And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to

a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured an brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verses 3-7.

WHAT DID THESE FOUR BEASTS REPRESENT?

"These great beasts, which are four, are four kings [kingdoms], which shall arise out of the earth." Verse 17.

WHAT KINGDOMS ARE HERE BROUGHT TO VIEW?

Babylonian, Medo-Persian, Grecian, and Roman.

WHAT IS SAID OF THE FIRST?

"The first beast was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Verse 4.

This was Babylon, the Chaldean kingdom. At first the lion had eagle's wings. This denotes the rapidity with which Babylon extended its conquests under Nebuchadnezzar. But soon its wings were plucked. It no longer flew like an eagle on its prey. And a man's heart was given it: weak, timorous and faint. This was the case with this nation during the closing years of its history. It became enfeebled and effeminate through wealth and luxury.

WHAT IS SAID OF THE SECOND?

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Verse 5.

This was the Medo-Persian kingdom. It raised itself on one side. This kingdom was composed of two nationalities. The Persian division of the kingdom, which came up last, attained the higher eminence, and became the controlling influence in the nation. This, no doubt, is what was meant. The three ribs in its mouth may possibly signify the three provinces, Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power. The overthrow of these provinces gave a stimulus to the Medes and Persians to undertake more conquests, hence, in this sense they said, "Arise, and devour much flesh."

WHAT IS SAID OF THE THIRD?

"After this I beheld, and lo

another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

This was the Grecian kingdom. The four wings on its back like the two wings of the eagle (Verse 4) may signify rapidity of conquest. As one writer states it, "The conquests of Grecia under Alexander have no parallel in historic annals for suddenness and rapidity." "The beast had four heads." 'The Grecian empire maintained its unity but little longer than the life of Alexander. Within fifteen years after his brilliant career ended, the kingdom was divided among his four leading generals. *Cassandar* had Macedonia and Greece in the west; *Lysimachus* had Thrace and the parts of Asia on the Hellespont and Bosporus in the north; *Ptolemy* received Egypt, Lydia, Arabia, Palestine, and Coele-Syria in the south; and *Seleucus* had Syria and all the rest of Alexander's dominions in the east.'

WHAT IS SAID OF THE FOURTH?

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

This was the Roman kingdom. Rome fulfilled the above description to the letter. She was the fourth universal kingdom which reigned on earth. She was tyrannical in the extreme. She devoured with her great iron teeth, and ground the nations into the very dust beneath her brazen feet. She had "ten horns."

WHAT IS MEANT BY THE TEN HORNS OF THIS BEAST?

"And the ten horns out of this kingdom are ten kings that shall arise." Verse 24.

These are the ten minor kingdoms which grew out of the Roman empire. They were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-saxons, and Lombards.

AFTER SPEAKING OF THE FOUR BEASTS REPRESENTING FOUR KINGDOMS, WHAT DOES DANIEL SAY IN CLOSE CONNECTION?

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verses 17, 18.

You will observe that the time when the saints were to take the kingdom is in close connection with these four universal empires. This was fulfilled by the coming of Christ during the reign of Rome, when he set up his everlasting kingdom, and the saints received that kingdom which can not be

removed. (Heb. 12: 28.) "And there was given him [Christ] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Verse 14.

WHEN WAS THIS LAST TEXT TO REACH ITS FULFILMENT?

"Which he wrought in Christ, *when he raised him from the dead*, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1: 20-22.

DANIEL'S GREAT VISION.

LESSON II.

BY H. M. RIGGLE.

WHAT NEXT DID DANIEL SEE?

We have seen in lesson one that the fourth kingdom, Rome, became divided into ten minor kingdoms, represented by the ten horns of the fourth beast.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

WHAT IS FURTHER SAID OF THIS LITTLE HORN?

"Whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them." Verse 20, 21.

HOW DID THE ANGEL INTERPRET THIS PART OF THE VISION?

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Verses 24, 25.

WHAT DID THE LITTLE HORN REPRESENT?

Popery. The above vision and interpretation has been fulfilled in every deed. Every specification has reached its fulfilment during the reign of the papacy. Papal Rome really grew out of old heathen Rome. She has changed times and laws. Among other things she threw away the LXX, and substituted in its stead the corrupted Hebrew version. Speaking words against the most High has been fulfilled in the great assumptions of the pope. Truly she made war against the saints and did wear them out, until it is estimated that over fifty million people suffered martyrdom at her bloody hands.

The three kings subdued by popery were Heruli, Lombards, and Ostrogoths.

HOW LONG WAS THIS POWER TO WEAR OUT THE SAINTS AND RULE OVER THEM?

"I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Verses 21, 22.

"And they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verses 25, 26.

The first of these texts was the vision, the second was the interpretation of it. In the vision this power wore out the saints, and prevailed against them, "*until* the Ancient of days came, and judgment was given to the saints of the most High."

In the interpretation this time is limited to "a time and times and the dividing of time." Three and one-half times. A time signifies a year. Dan. 4: 25, 32. Three and one-half years equal forty-two months. Counting thirty days to the month we have 1,260 days. 1,260 days equal 1,260 years. (Num. 14: 34; Ezek. 4: 6.) The rise of popery is clearly traced to about 270 A. D. Counting forward 1,260 years brings us to 1530, when the power of the papacy was rapidly being broken by the light of the great reformation. So in some sense the judgment of God was at that time executed which dethroned this power—popery—and, thank God, we have now reached the time when the saints possess the kingdom as in days of yore, and righteous judgment is being dealt against all beast power and false religion.

BUT WAS NOT THE JUDGMENT THAT WAS TO CONSUME THIS POWER TO TAKE PLACE AT CHRIST'S COMING, AT THE END OF TIME?

"But the judgment shall sit, and they shall take away his dominion, to consume and destroy it *unto the end.*" Verse 26.

From this we learn that the judgment here spoken of was to take place before the end, and it was to continue to consume and destroy this power even *unto* the end. That judgment began in the 16th century reformation, and has continued more or less till the present time. We have now reached the time when the saints possess the kingdom and judgment is going forth in the earth against all false religion.

HOW FAR WAS DANIEL PERMITTED TO LOOK IN HIS VISION?

"I beheld even till the beast was slain, and his body destroyed, and given to the burning flames." Verse 11.

It seems that Daniel was permitted to look clear down to the end of time, and saw a vision of the final judgment. He was shown a preliminary judgment that would consume the little horn or apostate church even *unto* the end. But he also beheld till the "Son of man came with the clouds of heaven," and the beast was "destroyed, and given to the burning flame." This certainly refers to the final judgment, when this beast power will be cast into hell.

GIVE A SIMILAR SCRIPTURE TEXT THAT SPEAKS OF THE SAME THING.

"And then shall that wicked be revealed, whom the Lord shall *consume* with the spirit of his mouth, and shall *destroy* with the brightness of his coming." 2 Thes. 2: 8.

The same thing is here spoken of: first, a consumption; second, its destruction by the brightness of his coming.

"And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone." Rev. 19: 20.

All these texts, which speak of the destruction of the beast in the burning flames, refer to the great day of judgment, when the wicked will be cast into hell.

WHAT WILL BE THE RESULT OF THIS?

The devil and all sinners and apostates will then be cast into outer darkness, banished to the dark regions of hell forever, never to stain God's kingdom or domain any more by sin. The earth will be burned up. The righteous will enter heaven, and all God's domain will be given to them. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven; shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and *all dominions* shall serve and obey him." Dan. 7: 27.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of the Father." Mat. 13: 41-43.

This latter text teaches the same truth as that in Daniel. God's angels gather out of his kingdom—dominion—or universe, all that offend and do iniquity, and they are cast into a furnace of fire, the burning flame, hell, then the whole dominion of God is given to the saints, and they shall shine as the sun in the kingdom of the Father.

HOW LONG WILL THE PEOPLE OF GOD REIGN WITH THE FATHER?

"And they shall reign forever and ever." Rev. 22: 5.

DANIEL'S GREAT VISION.

DAN. 8: 1-25.

LESSON III.

BY H. M. RIGGLE.

WHAT DOES DANIEL SAY CONCERNING ANOTHER VISION?

"In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first." Verse 1.

WHAT DID DANIEL SEE?

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verses 3, 4.

WHAT DID THIS RAM WITH TWO HORNS REPRESENT?

"The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

HOW WERE THE SPECIFICATIONS FULFILLED IN THE MEDO-PERSIAN KINGDOM?

The two horns represented the two nationalities of which the empire consisted. "The higher came up last." This was the Persian element, which at first was only an ally to the Medes, but afterwards became the leading division of the empire. The different directions, which the ram was seen pushing, signify the different directions in which the Medes and Persians carried their conquests. This ram "became great." This was fulfilled in the Medo-Persian empire extending over one hundred and twenty-seven provinces. A large percentage of the then known world.

WHAT NEXT DID DANIEL SEE?

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Verses 5-7.

WHAT DID THIS HE GOAT REPRESENT?

"And the rough goat is the king [kingdom] of Grecia." Verse 21.

WHAT DID THE GREAT HORN BETWEEN HIS EYES REPRESENT?

"And the great horn that is

between his eyes is the first king." Verse 21.

This was Alexander the Great.

WHAT NEXT DID DANIEL SEE?

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8.

WHAT DID THIS SIGNIFY?

"Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nations, but not in his power." Verse 22.

Greece reached her highest glory as a unit under Alexander the Great, who, no doubt, was as famous a general as the world has ever seen. But following his death the kingdom seemed to go into fragments, but immediately consolidated into four divisions. These were the four horns which came up in place of the other. But never did any of them attain the strength of the original kingdom. These four divisions might be summed up, and named, Macedonia, Thrace, Syria, and Egypt.

WHAT NEXT WAS INTRODUCED IN THE VISION?

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Verses 9-12.

HOW WAS THIS LAST PART INTERPRETED?

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 23-25.

WHAT POWER IS HERE BROUGHT TO VIEW?

Some expositors suppose this refers to Imperial Rome, both under the Cæsars, and under the popes, while others apply it solely to the papacy; and still others apply it to Antiochus Epiphanes, who was the eighth

king of twenty-six, that ruled over the Syrian portion of Alexander's empire. We have already seen that the four horns of the goat kingdom, represent the four divisions of Greece; viz., Macedonia, Thrace, Syria, and Egypt. *Out of one of these* came forth the little horn. Verses 8, 9.

This can not refer to popery, for it never came out of Greece. The question now before us is, Did Imperial Rome come out of Greece? There is no such historical proof. Even the family of Augustus, who was the first emperor of Rome, did not descend from the Greeks. Since the imperial head of the Roman empire can not be traced to Greece, it can not directly fulfil the prophecy. There remains but one point to consider, and that is Antiochus. He was the very "king of fierce countenance and understanding dark sentences," which "*came out of one of them*,"—out of one of the four divisions of the Grecian empire—out of Syria. A careful reading of the first six chapters of 1st Maccabees will show that Antiochus fulfilled this prophecy of Daniel to the letter. He defiled the sanctuary, took away the daily sacrifice, offered swine's flesh upon the altar, trampled the host under foot, and placed the abomination of desolation. Therefore, without doubt, this prophecy was directly fulfilled in him. However it is clear to our mind, that while this prophecy of the little horn had a direct fulfilment in Antiochus Epiphanes, it has also a fulfilment in Imperial Rome, both under the Cæsars in heathen garb, and under priestcraft in Christian garb. Antiochus fulfilled the prophecy, and was the very king which came out of one of the divisions of Greece. But as the Old Testament is full of types and shadows, the work of Antiochus was certainly a type of the work of popery. And as many Old Testament prophecies had both a direct and indirect fulfilment, this prophecy in Dan. 8: 10-14 had a direct fulfilment in Antiochus, and was indirectly fulfilled under the Cæsars at the destruction of Jerusalem, and under priestcraft during the apostasy of the church.

DANIEL'S GREAT VISION.

LESSON IV.

BY H. M. RIGGLE.

The first covenant sanctuary.

WHAT DID GOD COMMAND MOSES?

"And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25: 8, 9.

WHAT DOES PAUL SAY IN REFERENCE TO THIS SANCTUARY?

"The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made." Heb. 9: 1, 2.

WHAT DO WE LEARN FROM THE FOREGOING SCRIPTURES?

We learn that God's dwelling place upon earth is his sanctuary, and that the tabernacle pitched by Moses in the wilderness was God's sanctuary at that time.

WHAT PROMISE DID GOD MAKE TO ISRAEL?

"And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. . . . And I will dwell among the children of Israel, and will be their God." Ex. 29: 43-45.

GIVE A DESCRIPTION OF IT.

There was an outer court, one hundred cubits long, fifty cubits wide, and five cubits high. Ex. 27: 9-18.

Into this court the children of Israel in general seemed to have access. Lev. 6: 16, 18; 2 Chr. 23: 5.

Into it came the Israelite with his sacrifice for sin offering. Psa. 96: 8.

The tabernacle proper was divided by a vail into two rooms. The first room was called the holy place, the second, the most holy place. Ex. 26: 31-33.

Outside the door of the tabernacle, within the court was

A brazen altar of burnt offerings. Ex. 27: 1-8.

A laver, where Aaron and his sons washed their hands and feet before entering the tabernacle of the congregation. Ex. 30: 17-21.

The furniture of the holy place consisted of

A table on which was kept shewbread. Ex. 25: 23-30; 1 Chr. 9: 32.

A golden candlestick. Ex. 25: 31-37.

A golden altar. Ex. 30: 1-7.

The furniture of the most holy place consisted of

The ark of the covenant. Ex. 25: 10, 11, 16.

The mercy seat. Ex. 25: 17, 21.

The cherubims of glory. Ex. 25: 8-20, 22.

WHAT DESIRE DID DAVID EXPRESS?

"And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." 2 Sam. 7: 1, 2.

WHAT PROMISE DID GOD MAKE TO DAVID?

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name." 2 Sam. 7: 12, 13.

This last scripture, while reaching in its prophecy to

Christ, was directly fulfilled in Solomon, who built the temple or house of God at Jerusalem. That was God's sanctuary.

WHILE DAVID WAS NOT PERMITTED TO BUILD THE TEMPLE, WHAT PART DID HE TAKE IN IT?

He took out the material for it. 1 Chr. 22: 1-5.

He received the pattern of it from God. 1 Chr. 28: 19.

He encouraged Solomon to build it. 1 Chr. 28: 1-21.

WHAT IS SAID OF THE BUILDING OF THIS HOUSE?

An account of it will be found in the 3rd, 4th, and 5th chapters of 2d Chronicles.

WHAT TOOK PLACE WHEN SOLOMON HAD DEDICATED THE TEMPLE TO THE LORD?

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever." 2 Chr. 7: 1-3.

WHAT WAS THIS WORLDLY SANCTUARY A TYPE OF?

"A greater and more perfect tabernacle, not made with hands." Heb. 9: 11.

"The sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 2.

"The house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15.

DANIEL'S GREAT VISION.

LESSON V.

BY H. M. RIGGLE.

The destruction of Solomon's temple, and its rebuilding under Zerubbabel.

HOW LONG DID THE PRISTINE GLORY AND SPLENDOR OF SOLOMON'S TEMPLE LAST?

It lasted but thirty-three years, when it was plundered by Shishak, king of Egypt. 1 Kings 14: 25, 26; 2 Chr. 12: 9.

HOW DID IT COME THAT THE HEATHEN COULD THUS DEFILE THE HOUSE OF GOD?

As long as Israel obeyed the Lord, and walked according to his commandments, he was pleased to dwell among them: and as long as he dwelt in their midst their enemies could not prevail against them. It would have been utterly impossible for the heathen to have entered the temple to defile or destroy it as long as the presence of the Lord filled it. But the Jews rebelled against God, and went into idolatry, until God had to

forsake them. When he moved out of his house, the heathen could destroy it. 1 Kings 14: 23-26.

WHAT TOOK PLACE FROM THIS ON?

The Jews were subject to more or less wars and pillages from the heathen, until at length they became so corrupt that they themselves polluted the house of God. 2 Chr. 36: 14-16.

WHAT BEFELL THEM ON ACCOUNT OF THIS?

Nebuchadnezzar, king of Babylon, marched his legions to Jerusalem, hemmed in the city, destroyed the house of God, broke down the wall, and left the city a heap of ruins. He carried all the vessels of the temple to Babylon and put them in the heathen temple. All the children of Israel who had escaped the sword were carried captive into Babylon. 2 Kings 25: 1-11; 2 Chr. 36: 1-20.

WHAT DOES HISTORY STATE OF THE CHALDEAN KINGDOM?

It was the ruling kingdom of the world. Babylon, its metropolis, was the greatest city in the world. Surrounded by a wall three hundred and forty feet high and eighty-five feet thick, with its hanging gardens, its luxuriant pleasure grounds, its magnificient buildings, the river Euphrates flowing through its midst, was a wonderment to all nations. Such was "The glory of kingdoms, the beauty of the Chaldees' excellency," when Daniel and the Hebrew captives entered its impregnable walls, to serve in its gorgeous palaces. There the children of Israel, oppressed more than cheered by the glory and prosperity of the land of their captivity, hung their harps on the willows of the sparkling Euphrates, and wept when they remembered Zion.

HOW WAS THEIR DISTRESS DESCRIBED BY INSPIRATION?

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones." Psa. 137: 1-9.

WHEN DID THE JEWISH CAPTIVITY BEGIN?

It began B. C. 606.

HOW LONG DID IT LAST?

Just seventy years. Jer. 25. 11, 12.

WHAT TOOK PLACE DURING THIS CAPTIVITY?

Daniel received his wonderful visions. Dan. 7; 8; 11; 12.

Daniel interprets Nebuchadnezzar's dream of the history of earthly kingdoms. Dan. 2.

Daniel was delivered from the den of lions. Dan. 6.

The three Hebrew children were delivered from the fiery furnace. Dan. 3.

The Medes and Persians conquered the Babylonians and took the kingdom. Dan. 5: 30, 31.

WHAT YEAR DID THE CAPTIVITY END?

It ended 536 B. C.

WHEN DID THE FIRST DECREE GO FORTH TO REBUILD THE TEMPLE?

In 536 B. C., Cyrus, king of Persia, made a proclamation for the Jews to return and rebuild their temple. Ezra. 1: 1-11.

In that year 42,360 Jews returned to Jerusalem to rebuild the house of God. Ezra 2: 1-70; 3: 1-7; Neh. 7: 66.

In the second year after they came to Jerusalem Zerubbabel laid the foundation of the temple. Ezra 3: 8-13.

The Gentile nations greatly hindered the work, and finally they were compelled to cease. Ezra 4: 1-24.

In 520 B. C. the prophets Haggai and Zechariah "prophesied unto the Jews that were in Jerusalem in the name of the God of Israel, even unto them." Ezra 5: 1; Hag. 1: 1-15; Zech. 1: 1-17.

"Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up." Ezra 5: 2, 5, 8, 11.

Here they built the house of God under inspiration from Heaven. As we shall hereafter show, this was a beautiful type of the present great work of rebuilding the spiritual temple of God in New Jerusalem.

WHEN DID THE SECOND DECREE GO FORTH?

In 519 B. C. King Darius made a decree for the prosecution of the work of finishing the house of God. Ezra 6: 1-12.

Under this decree, the temple was finished. Ezra 6: 13-22.

This temple in breadth and height was double that of Solomon's.

Its glory exceeded the former temple. Hag. 2: 9.

WHEN DID THE THIRD DECREE GO FORTH, AND WHAT WAS ITS OBJECT?

In 457 Artaxerxes king of Persia made a decree to Ezra, a mighty priest of the law. Ezra 7: 1-13.

The object of this decree was to beautify the house of the Lord, and an unlimited amount of treasure was granted for this purpose. He was granted the privilege to do whatever else seemed good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in fact, it was a command to *restore* the Jewish state, civil and ecclesiastical, according to their law and ancient customs. Ezra was authorized to restore and rebuild Jerusalem according to the original copy in the Chaldaic or Eastern Aramaic. Ezra 7: 11-28; 9: 9.

Ezra wrought a great moral change in Jerusalem. Ezra 8; 9; 10.

WHEN WAS THE FOURTH DECREE GIVEN?

In 445 Nehemiah went up to Jerusalem by permission of king Artaxerxes. Neh. 2: 1-20.

His work was rebuilding the walls, etc. Neh. 3; 4; 5; 6.

Nehemiah reigned over Jerusalem about twelve years. Neh. 2: 6; 5: 14.

DANIEL'S GREAT VISION.

LESSON VI.

BY H. M. RIGGLE.

The defiling of Zerubbabel's temple by the little horn of Dan. 8.

AMONG OTHER THINGS, WHAT DID DANIEL SEE IN HIS VISION?

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an

host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Dan. 8: 8-12.

WHAT DOES THIS LITTLE HORN SIGNIFY?

As observed in a previous lesson, it refers to Antiochus Epiphanes. This little born *came out of one of the four divisions* of the Grecian empire. Verses 8, 9, 21-23.

Neither Imperial Rome nor popery came out of Greece; hence, they can not be referred to in this prophecy. Antiochus, the Syrian king, "a king of fierce countenance, and understanding dark sentences" (Verse 23), fulfilled the prophecy to the letter.

CAN IT BE PROVED THAT ANTIOCHUS FULFILLED EVERY SPECIFICATION IN THE PROPHECY?

"The little horn waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Verse 9. This pleasant land refers to Palestine.

"And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians Medes, that he reigned in his stead, the first over Greece, and made many wars, and won many strongholds, and slew the kings of the earth, and went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

"And after these things he fell sick, and perceived that he should die. Wherefore he called his servants, such as were honorable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. So Alexander reigned twelve years, and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

"And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

"In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. So this device pleased them well.

"Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

"Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

"And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude." 1 Mac. 1: 1-20.

It will be seen from the above that "there came out of them [one of the four divisions of Greece] *a wicked root, Antiochus.*" What saith the prophecy? "Out of one of them came forth a little horn, a king of fierce countenance." Verses 9, 23. These are the same. Says, the prophecy, "The little horn waxed great toward the south." So did Antiochus.

"Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof." 1 Mac. 1: 16-19.

The little horn was to enter the pleasant land. "And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude." 1 Mac. 1: 20.

"And through his policy also he shall cause craft to prosper in his hand." Dan. 8: 25.

The same was fulfilled in Antiochus.

"And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel." 1 Mac. 1: 29, 30.

Thus saith the prophecy.

"And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he

magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

Note.—A careful reading of the first chapter of 1 Maccabees, together with the complete history of Antiochus as given in Encyclopedias, will show that all the above was fulfilled to the letter in his reign. He marched his hosts to Jerusalem, set the city on fire, laid waste the sanctuary, and cast it down, took away the daily sacrifice, placed the abomination of desolation, and trampled the host under foot. For the benefit of the reader we will here insert the full account as recorded in the first chapter of 1 Maccabees.

"And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

"And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. Therefore there was great mourning in Israel, in every place where they were; so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

"And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, and spake peaceable words unto them: but all was deceit, for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. But the women and children took they captive, and possessed the cattle.

"Then built they the city of David with a great and strong wall, and with mighty towers, and made it a stronghold for them. And they put therein a sinful nation, wicked men, and fortified themselves therein. They stored it also with armor and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: for it was a place

to lie in wait against the sanctuary, and an evil adversary to Israel.

"Thus they shed innocent blood on every side of the sanctuary, and defiled it: insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt. As had been her glory, so was her dishonor increased, and her excellency was turned into mourning.

"Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

"For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land, and forbid burnt offerings, and sacrifice, and drink offerings, in the temple, and that they should profane the sabbaths and festival days: *and polluted the sanctuary and holy people: set up altars, and groves, and chapels of idols, and sacrificed swine's flesh, and unclean beasts:* that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end they might forget the law and change all the ordinances. And whosoever would not do according to the commandment of the king, *he said,* he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

"Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they commited evils in the land; and drove the Israelites into secret places, even wheresoever they could flee for succor.

"*Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;* and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should be put to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they

did sacrifice upon the idol altar, which was upon the altar of God.

"At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. And they hanged their infants about their necks, and rifled their houses, and slew them that had circumcised them. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel."

Surely Antiochus fulfilled the prophecy. He compelled the discontinuance of the daily sacrifice, offered swine's flesh upon the altar, and completely suspended the worship of Jehovah. This work of Antiochus in defiling the sanctuary, setting up the abomination of desolation, trampling the host under foot, etc., is a type of the great apostasy of the church during the Christian era, as we shall hereafter show.

DANIEL'S GREAT VISION.

LESSON VII.

BY H. M. RIGGLE.

The cleansing of the sanctuary and the 2,300 days of Daniel.

WHAT IS SAID IN THE PROPHECY OF ITS CLEANSING?

Having in the previous lesson observed how the little horn defiled the sanctuary, we will now consider its cleansing.

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Dan. 8: 13, 14.

We learn from this scripture that the same sanctuary Antiochus defiled is the one to be cleansed, and not an imaginary one in heaven, as Advent fiction teaches. We also learn that the 2,300 days measure the length of time the sanctuary and host were to be trodden under foot, and especially the length of the continuation of that little horn.

BUT DOES NOT THE 2,300 DAYS MEASURE FROM A CERTAIN TYPE TO ITS ANTITYPE AS WE FORMERLY SUPPOSED?

Nothing of the kind is hinted at in the prophecy. A careful reading of Dan. 8 shows that this period measures the length of the continuation of the little horn, who defiled the sanctuary, trod down the host, and took away the daily sacrifice.

CAN NOT THESE 2,300 DAYS APPLY TO THE REIGN OF POPERY?

No; for the following reasons:

"There is no hint that the 2,300 days apply to any-

thing else than the exact length of time the horn was to continue and the host and sanctuary should be trampled.

The 2,300 days must relate to the length of the triumph of the little horn that came from the four; viz, Antiochus Epiphanes.

Therefore it would not be proper to apply the 2,300 days to the triumph of Titus when he set up the abomination of desolation in Jerusalem.

For the same reason it could not be applied to the triumph of popery; because

If the little horn was popery, then we must figure the time of its triumph from a date several hundred years before it arose.

Figuring it from that standpoint we would have the reign of the little horn—popery—from 520 B. C. until 1880 A. D.

There was an evening and a morning connected with each of the 2,300 days, which makes it appear that they were natural days. See Dan. 8: 14—margin, also LXX.

Popery may be considered an antitype of Antiochus' triumph, but in that case we could make no antitypical application of the 2,300 days, for we would have to figure the beginning of the antitype from 520 B. C., which was *before the type* arose."

GIVE THE TRUE INTERPRETATION OF THIS PROPHECY, AND TIME.

The abomination of desolation was set up in Jerusalem by Antiochus, and the daily sacrifice taken away in the 145th year, and 15th day of the month Casleu of the Grecian empire. Casleu is the 9th month. See 1 Mac. 1: 54; 4: 52.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. 12: 11.

Here we are to count 1,290 days from the setting up of the abomination of desolation, and taking away of the daily sacrifice. As seen above the abomination of desolation was set up in the 145th year, 9th month, and 15th day of the month. 1,290 days from this date brings us to the 149th year, 4th month, and 15th day. This is the year when Antiochus heard of the defeat of his army, was taken sick and died. 1 Mac. 6: 1-16.

The 1,290 days measure exactly from the setting up of the abomination of desolation in Jerusalem by Antiochus, to the 149th year, 4th month, and 15th day, when he heard of the defeat of his army by the armies of Israel, which caused him to take to his bed, sick, and to repent of all the evil

he had done against Judea and Jerusalem. 1 Mac. 6: 1-13.

After this Antiochus was sick many days. 1 Mac. 6: 9.

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. Dan. 12: 12.

From the setting up of the abomination of desolation, 1,335 days bring us to the 30th day of the 5th month of the 149th year, which was the date of Antiochus' death (1 Mac. 6: 16), which marks the end of the little horn.

Measuring back from the 30th day of the 5th month of the 149th year 2,300 days, we find their beginning on the 10th day of the 1st month of the 143d year. Which is the year specified as the time when Antiochus marched against Israel in 1 Mac. 1: 20.

SUMMING UP THE FOREGOING FACTS, WHAT HAVE WE?

The little horn—Antiochus—marched his hosts to Jerusalem in the 143d year of the Grecian empire, in the 1st month and 10th day. 1 Mac. 1: 20.

He then began to trample the host of Israel under foot. Counting from this date 2,300 days bring us to the 149th year, 5th months, and 30th day, when Antiochus died. 1 Mac. 6: 16.

This marks the end of the little horn of Dan. 8. Antiochus set up the abomination of desolation in Jerusalem in the 145th year, 9th month, and 15th day. 1 Mac. 1: 54.

From this date the 1,290 days of Dan. 12: 11 reach to the exact time when Antiochus heard of the defeat of his army, was taken sick, and repented of the evil he had done. 1 Mac. 6: 1-13.

And the 1,335 days of Dan. 12: 12 reach to the time of his death. 1 Mac. 6: 16.

This is the true history of Antiochus, and the correct explanation of these three prophetic periods.

WHAT IS THE DAILY SACRIFICE WHICH WAS TAKEN AWAY?

The daily sacrifice was a "continual burnt offering," which was offered "day by day" upon the brazen altar before the house of God in the temple. Ex. 29: 38-42; Num. 28: 1-8; 2 Kings 16: 15.

WHAT IS SAID OF THE CLEANSING OF THE SANCTUARY WHICH ANTIOCHUS DEFILED?

Mattathias lamented over the work wrought by Antiochus as follows:

"And when he saw the blasphemies that were committed in Juda and Jerusalem, he said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

"Her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her infants are

slain in the streets, her young men with the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils? All her ornaments are taken away; of a free woman she has become a bondslave. And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. To what end therefore shall we live any longer?

"Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore." 1 Mac. 2: 6-14.

His son Judas Maccabeus cleansed the sanctuary Antiochus defiled. The following is the account:

"Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

"Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned; they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to show what should be done with them.

"Then they took whole stones according to the law, and built a new altar according to the former; and made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of incense, and the table.

"And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

"Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the

law upon the new altar of burnt offerings, which they had made. At what time and day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshiping and praising the God of heaven, who had given them good success.

"And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold and with shields: and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away." 1 Mac. 4: 36-58.

This whole work of defiling the sanctuary, etc., was typical of the great apostasy which has defiled the new covenant sanctuary, or church; and its cleansing by Judas Maccabeus was typical of the present cleansing of the church by the fire of holiness and truth. Amen.

DANIEL'S GREAT VISION.

LESSON VIII.

BY H. M. RIGGLE.

The building of the temple by Herod, and the final end of the worldly sanctuary.

WHO BUILT THE LAST TEMPLE AT JERUSALEM?

About thirty-seven years before Christ, Herod resolved to rebuild and beautify the temple. Josephus, Ant., Book XV, Chap. 1: 11. He pulled down the temple Zerubbabel built, and erected one considerably larger. This last one was built of white marble and was a temple of exquisite beauty. All the Jewish writers praise this temple for its beauty, and the costliness of its workmanship. Even the disciples spake to Jesus of the temple, "how it was adorned with goodly stones and gifts." Luke 21: 5; Mat. 24: 1.

Of it Josephus says: "Its appearance had everything that could strike the mind and astonish the sight. For it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun. To strangers who approached the capital, it appeared at a distance like a huge mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening." Josephus Wars, Book V., Chap. V. This was the temple at Jerusalem, the sanctuary of the Lord, at the time when Christ appeared among men to build its antitype.

WHILE DANIEL WAS CONFESSING HIS SINS, AND THE SINS OF HIS PEOPLE, WHAT REVELATION DID HE RECEIVE FROM GABRIEL?

"Yea, whiles I was speaking in prayer, even the man Gabriel, who I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the command came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9: 21-27.

WHAT DOES THIS SIGNIFY?

The command to restore and rebuild Jerusalem here referred to was given to Ezra by Artaxerxes, king of Persia, 457 B. C. Ezra. 7: 1-28.

A careful study of Ezra and Nehemiah will show that not less than four decrees were given to build the house, walls, etc., of Jerusalem. But the one here referred to by Daniel was to *restore* Jerusalem. This commission given to Ezra was to reorganize the children of Israel at Jerusalem, restore their judges and magistrates as at the first, and beautify the house of the Lord. It evidently is the one referred to. In Daniel's vision the week of years is used. This was in common use among the Jews in Daniel's time. The seventy weeks equal four hundred and ninety years. Measuring 490 years from 457 B. C., when the command was given, they extend to A. D. 33. In other words, just 490 years lie between 457 B. C. and A. D. 33.

However the work of restoring all things did not begin until the middle of the year 457, which runs the 490 years to the fall of A. D. 33, or about the middle of that year. The seven weeks, and threescore and two weeks, which were to reach to Messiah the Prince, equal 69 weeks or 483 years. Reckoning 483 years from 457 B. C. would bring us to A. D. 26. But the real work of restoring Jerusalem did not commence till the middle of the year 457 (Ezra 7: 8), which would bring the 483 years or 69 weeks to the middle or latter part of A. D. 26, when Christ was baptized and anointed. It might be well right here to observe that the common account called Anno Domini began when Christ was four years old. The 483 years —69 weeks—were to reach to Messiah the Prince. The question arises, When did Jesus become Messiah the Prince? Messiah (Hebrew), Christ (Greek) means anointed. *The anointed one.*

How was Jesus anointed?

"God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10: 38.

When did this anointing take place?

"Jesus also being baptized, and praying, the heaven was opened, *and the Holy Ghost descended in a bodily shape like a dove upon him,* and a voice came from heaven, which said, Thou art my beloved Son." Luke 3: 21, 22.

"*The Spirit of the Lord is upon me,* because *he hath anointed me* to preach the gospel to the poor." Luke 4: 18.

Here is where Jesus became *the anointed one,* Messiah the Prince, and began his earthly ministry. This is what is meant in Daniel's vision by the words, "to anoint the most Holy." The sixty-nine weeks—483 years —extended to this time. There yet remains one week or seven years, to fulfil the 70 weeks or 490 years. That week extends from the baptism and anointing of Christ in A. D. 27 to about the middle or fall of A. D. 34.

WHAT WAS TO TAKE PLACE IN THE MIDST OF THIS LAST WEEK OR SEVEN YEARS?

"And after threescore and two weeks, shall Messiah be cut off, but not for himself." Dan. 9: 26.

"And in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abomination he shall make it desolate." Verse 27.

WHAT HAS THIS REFERENCE TO?

It has reference to the death of Christ. It will be seen in verse 25 that the sixty-nine weeks, which were to extend to Messiah the Prince, the "*anointing of the most Holy,*" were divided off as follows: "Seven weeks, and threéscore and two weeks." The first seven weeks or 49 years extended from 457 B. C. to 408 B. C. This, no doubt, was the time that it took to complete

the walls, streets, etc., of the city which Daniel says were finished "in troublous times." From 408 B. C., when the first seven weeks ended, to the anointing of the most Holy was just *threescore and two weeks*. After this, or in the midst of the last week of the seventy, Messiah was cut off. Just three and one-half years after Jesus was anointed and entered his ministry he was cut off—crucified for the sins of the whole world, in the midst of the last week.

WHAT WAS ACCOMPLISHED BY CHRIST'S DEATH?

"Seventy weeks are determined upon thy people."

The Jews ceased to be God's chosen and special people. Christ's blood was shed for the sins of the world. He broke down the middle wall between Jew and Gentile and made them both one in him, in which "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." Col. 3: 11.

"And upon thy holy city."

The moment Christ died, Jerusalem lost its sacredness. No longer did God regard it the holy city. The hour had now come when no longer at Jerusalem would they worship the Father, but in *every place* the true worshipers would worship God in spirit and in truth. John 4: 20-24.

"To finish the transgression, and to make an end of sins."

Christ by his death accomplishes all this. He "put away sin by the sacrifice of himself." Yea he "hath washed us from our sins in his own precious blood," and "the blood of Jesus Christ his Son cleanseth us from all sin."

"And to make reconciliation for iniquity."

Hear the fulfilment: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5: 6-11.

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his death, to present you holy and unblameable and unreproveable in his sight." Col. 1: 20-22.

"And to bring in everlasting righteousness."

This signifies a complete deliverance from sin, and a supply of grace to serve God in holiness and righteousness all the days of our life. Yea, the grace of God which appeared unto all men teaches us to "live soberly, righteously, and godly in this present world." Titus 2: 11, 12.

"He shall cause the sacrifice and the oblation to cease."

The sacrifices and the oblations of the law were but types of Christ and his great redemption. Sacrifice generally signifies slaughter. Oblation—offering or present. So Christ offered his body and presented it to God for a sacrifice to atone for the sins of the whole world. He was given as a sacrifice and oblation. His offering was perfect, and brought eternal redemption to the world. Hence, when he expired on the cross, the sacrifice and oblation of the law *ceased* to be accepted of God. They were but types and now were all fulfilled.

"And for the overspreading of abominations, he shall make it desolate."

This refers to the "worldly sanctuary." Christ in his personal ministry began building the temple or new covenant sanctuary—the church of God. Just before he expired on the cross, he cried, "It is finished." His death completed the plan of salvation, and was the important stroke necessary to complete the house of God, "which is the church of the living God," "in which ye are builded together for an habitation of God through the Spirit." The instant the new covenant sanctuary was in this sense completed, "the vail of the temple [in Jerusalem] was rent in twain from top to bottom." Mat. 27: 51.

God moved out of that earthly building, nevermore to dwell in temples made with hands. Their great house at Jerusalem was left *desolate*. Mat. 23: 37, 38.

The Jews would not be gathered under his wings, but filled up the cup of their iniquities by crucifying the Messiah. Their wickedness and abominations had reached to the full, and God forsook their house forever, and left it desolate.

WHAT WAS TO BE ACCOMPLISHED DURING THIS LAST WEEK?

Three and one-half years of this last week came after the death of Messiah, since he was cut off in the midst of the week.

"And he shall confirm the covenant with many for one week." Verse 27. This last week began with Christ's ministry. The covenant is the new covenant in Christ Jesus. "Grace and truth came by Jesus Christ." John 1: 17.

The three and one-half years of Christ's ministry were spent in delivering the principles of the new covenant. The same was dedicated with his blood, and came into force at his

death. It is also a fact that the first three and one-half years after Christ's death was a marked epoch in the spread of the gospel among all nations. Thus the covenant was confirmed with many.

How long was the Jewish sanctuary to remain desolate?

We have seen that at the death of Christ, God moved out of the Jewish sanctuary at Jerusalem and left it desolate. "He shall make it desolate, even *until the consummation*, and that determined shall be poured upon the desolate." Verse 27.

What is meant by the consummation, and the thing determined to be poured upon the desolate?

"And the people of the prince that shall come *shall destroy the city and the sanctuary;* and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Verse 26.

What did Jesus say with reference to this prophecy?

"And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." "For these be the days of vengeance, that all things which are written may be fulfilled."

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 5, 6, 20, 22, 24.

When and how was this fulfilled?

Titus with his Roman legions came to Jerusalem in A. D. 70 and destroyed the city and the sanctuary, or temple. Thus "that determined was poured upon the desolate" sanctuary. The overspreading abominations of the Jewish people, were thus avenged. "These be the days of vengeance," "and wrath upon this people." When the Romans destroyed the sanctuary, they also took away the daily sacrifice. The Roman legions who marched to Jerusalem, destroyed the city and sanctuary, and took away the sacrifice, which ceased to be accepted of God when Jesus expired upon the cross. The Romans also brought their ensigns and set them upon the ground of the temple where once God dwelt. They even worshiped their ensigns, swore by them, and offered sacrifice to them in the very place where sacrifice had been offered unto God. These ensigns were the banners of the army which did make desolate the temple and city. Hence, this was "an abomination of desolation."

WHAT DOES JESUS SAY OF THE ABOMINATION OF DESOLATION THAT DANIEL PROPHESIED WOULD COME?

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe to them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Mat. 24: 15-22.

From the above we see clearly that Daniel's vision reached a fulfilment at the destruction of Jerusalem. In fact, in Luke's account he says: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21: 20.

WHAT IS THE REAL ABOMINATION OF DESOLATION?

It is the substitution of heathen worship for the worship of God. Thus when Antiochus defiled the temple, laid it waste, and substituted heathen worship in Jerusalem for the worship of God, when he took away the daily sacrifice of burnt offering to God, and offered swine's flesh upon the altar in idol worship, he "set up the abomination of desolation." Jesus foresaw that the Roman armies would do just what the little horn of Daniel had done: Set up heathen worship and sacrifice in the holy place, where God alone had been worshiped. So they did this very thing when Titus destroyed the city. Just so has popery and modern sectism set up heathen worship instead of worshiping God alone. The multitudes of sect Babylon are "mad on their idols." This is an abomination of desolation.

WHAT FURTHER DOES DANIEL SPEAK CONCERNING THIS?

In Dan. 11 several powers are brought into view. These extend right up to the coming of Michael.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

This refers to the coming of Christ during the reign of Imperial Rome. Following this "there shall be a time of

trouble, such as never was since there was a nation even to that same time." This refers to the siege and final destruction of Jerusalem, for says Jesus, in speaking of that awful time, "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Mat. 24: 21.

"For these be the days of vengeance, that all things which are written may be fulfilled. . . . For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations." Luke 21: 22-24.

This awful calamity which befell the Jews was prophesied in Deut. 28: 50-57. "A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in thy gates."

Here is prophesied a time when a foreign power would come to Jerusalem, laying siege to the city, overthrowing and destroying the same, casting down the sanctuary or temple, taking away the daily sacrifice, and placing the abomination of desolation on that once hallowed spot. This all took place when Titus with the Roman legions, came to the "pleasant

land'' laying it waste, and destroyed their city and sanctuary, in which awful siege and destruction Josephus tells us about 1,100,000 Jews perished.

Thus we give a brief history of the worldly sanctuary. We will next consider the spiritual sanctuary of the new covenant under the same heading as the sanctuary seen in Daniel's vision, which was defiled and cleansed, and which was a type of the house of God, ''which is the church of the living God.''

DANIEL'S GREAT VISION.

LESSON IX.

BY H. M. RIGGLE.

The new covenant sanctuary.

WHAT WAS THE TABERNACLE, AND HOUSE OF GOD AT JERUSALEM, WHICH WAS GOD'S SANCTUARY UNDER THE LAW?

''The first tabernacle . . . which was a *figure*.'' Heb. 9: 8, 9.

''For the law having a *shadow* of good things to come.'' Heb. 10: 1.

OF WHAT WAS IT A SHADOW OR FIGURE?

''A greater and more perfect tabernacle, not made with hands, that is to say, not of this building.'' Heb. 9: 11.

WHAT IS THE NEW TESTAMENT GREATER AND MORE PERFECT TABERNACLE, WHICH THE OLD ONE FORESHADOWED? AND WHO IS ITS BUILDER?

''Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.'' Heb. 8: 1, 2.

''Upon this rock I will build my church; and the gates of hell shall not prevail against it.'' Mat. 16: 18.

''Ye are God's husbandry, ye are God's building.'' 1 Cor. 3: 9.

WHAT DID THE PROPHETS FORETELL CONCERNING THE BUILDING OF THE TEMPLE OR SANCTUARY OF THE NEW COVENANT?

''Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH [Christ]; . . . he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: . . . and they that are far off shall come and build in the temple of the Lord.'' Zech. 6: 12-15.

Those afar off who were to build in the temple of the Lord, are the Gentiles who are being brought into the fold of Christ in this dispensation.

THE TEMPLE OF GOD IS WHERE HE DWELLS. THEREFORE, WHEREVER GOD DWELLS UPON EARTH, THAT IS HIS TEMPLE, OR SANCTUARY, THE ONE CHRIST BUILT.

Under the old covenant, the sanctuary, whether the original tabernacle pitched by Moses, or the great temple at Jerusalem, was a place set apart for the dwelling-place of God upon earth, a place of service and sacrifice unto him. So must the sanctuary of the new covenant, the antitype of the old, be the place of God's dwelling, where service and sacrifice are offered to him. What then is the new covenant sanctuary, or temple which Christ built, and in which God dwells?

"Ye are God's husbandry, ye are God's building." 1 Cor. 3: 9.

"Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 16.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16.

"One God and Father of all, who is above all, and through all, *and in you all.*" Eph. 4: 6.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2: 19-22.

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 19.

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5.

WHAT DOES THE BIBLE SAY OF GOD MOVING OUT OF THE OLD LITERAL TEMPLE OR HOUSE AT JERUSALEM WHEN CHRIST BUILT HIM A NEW ONE FOR HIS EVERLASTING HABITATION?

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the

Lord." Luke 13: 34, 35.

"And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom." Mark 15: 37, 38.

"Howbeit the most High dwelleth not in temples made with hands." Acts 7: 48.

WHAT DO WE LEARN FROM THE FOREGOING SCRIPTURES?

We clearly see that God's sanctuary in this dispensation is the church of God.

WHERE DOES THE TABERNACLE AND ITS SERVICE, FURNITURE, ETC., MEET THEIR ANTITYPE IN THE NEW TESTAMENT CHURCH?

The court.

The court was a type of the convicted sinner. He is seeking God for admittance into his fold of love.

The tabernacle.

The tabernacle was a clear type of God's church or people.

The holy place.

The holy place or first room was a type of the justified believer.

The holy of holies.

The holy of holies was a type of the sanctified believer.

The first vail. Heb. 9: 3.

The first vail was a type of Christ through which we enter the church. John 10: 7, 9.

The second vail. Heb. 9: 3.

The second vail was a type of Christ through which we also enter *the holiest*. Heb. 10: 19, 20; Eph. 2: 18; Rom. 5: 1.

The golden pillars. Ex. 26: 32, 33, 37.

The goden pillars were a type of God's established saints.

God established brethren who are a special help to others.

"And when James, Cephas, and John, who seemed *to be pillars*, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship. Gal. 2: 9.

Real overcomers.

"Him that overcometh will I make a pillar in the temple of my God." Rev. 3: 12.

"None of these things move me." Acts 20: 24.

The brazen altar.

The brazen altar was a type of the altar of mercy where the sinner offers himself dead in trespasses and sins to God for pardon. The blood shed and sprinkled upon the horns of this altar was typical of the blood of Christ, which washes our sins away.

The laver and sea. Ex. 30: 18-21; 2 Chr. 4: 2-4.

The laver and sea are typical of the washing of regeneration. Titus 3: 5.

"Now ye are clean through the word which I have spoken unto you." John 15: 3.

"Washed us from our sins in his own blood." Rev. 1: 5.

The table of the shewbread.

This shewbread was a type of the spiritual food which the justified believer feasts on.

"And Jesus said unto them, I am the bread of life:

he that cometh to me shall never hunger." "A man may eat thereof, and not die." John 6: 35, 50.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mat. 4: 4.

"Eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 2.

The golden candlestick.

The golden candlestick was a type of the light of salvation in a regenerated soul.

"The day dawn, and the day star arise in your hearts." 2 Pet. 1: 19.

"That ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2: 9.

"Ye are all the children of light." 1 Thes. 5: 5.

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. 5: 8.

"Ye are the light of the world. . . . Let your light so shine before men." Mat. 5: 14, 16.

"The light of that candlestick was made "to burn always." Ex. 27: 20.

So now the Lord has become our "everlasting light." Isa. 60: 19, 20.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

The golden altar.

The golden altar was a type of Christ our altar. Heb. 13: 10, 12.

The high priest on atonement day entered into the holiest place to accomplish the services of God, but not until he had sprinkled blood upon the golden altar. This typified our perfect consecration to God for entire sanctification, in which we enter the holiest of all, or perfected holiness. Rom. 12: 1, 2; Heb. 10: 19, 20.

The ark of the covenant.

Since the sanctified believer himself is the holy of holies in "the true sanctuary, which the Lord pitched," the ark of the covenant is inside of him. In the original ark were deposited and kept the "tables of the covenant." Heb. 9: 4.

This was a type of the fact that in this dispensation God would write his law in our hearts when sanctified. Heb. 8: 7-10; 2 Cor. 3: 3.

The mercy-seat.

The sanctified believer constitutes the "holiest of all"; hence, the mercy-seat is in every sanctified soul.

The type—God Almighty sat upon the mercy-seat between the golden cherubims of glory.

"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the

two cherubims." Ex. 25: 22.

God spake unto Moses "from off the mercy-seat from between the two cherubims." Num. 7: 89.

"Thou that dwellest between the cherubims." Psa. 80: 1.

He sitteth between the cherubims." Psa. 99: 1.

The antitype.

God dwells or sits in our hearts.

The Father.

"Ye are the temple of God, . . . for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

"Ye are the temple of the living God; as God hath said, I will dwell in them." 2 Cor. 6: 16.

The Son.

"Christ liveth in me." Gal. 2: 20.

"That Christ may dwell in your hearts." Eph. 3: 17.

The Holy Spirit.

"The Spirit of God dwelleth in you." 1 Cor. 3: 16.

"Your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own." 1 Cor. 6: 19.

From the above we learn that the triune God sits in our hearts.

"That ye may be filled with all the fulness of God." Eph. 3: 19.

Where God dwells there is glory.

In the original tabernacle or temple where God sat on the mercy-seat, the place was filled with his glory.

"The tabernacle shall be sanctified by my glory." Ex. 29: 43.

"The glory of the Lord filled the tabernacle." Ex. 40: 35.

"The priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." 2 Chr. 5: 14.

In this dispensation we are God's house. So when God sits in the sanctified soul, he fills us with his glory.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17: 22.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3: 18.

This glory is termed an "eternal weight of glory." 2 Cor. 4: 17.

A seat also signifies a place of rest. Here God sat. So all the sanctified who have Christ enthroned within have rest.

"For we which have believed do enter into rest." Heb. 4: 3.

"There remaineth therefore

a rest to the people of God." Heb. 4: 9.

"Ye shall find rest unto your souls." Mat. 11: 29.

"Quietness and assurance forever." Isa. 32: 17.

It might be well right here to observe that there are two phases in the spiritual application of the Jewish sanctuary.

First. As seen in the foregoing truths, the sanctuary of the new covenant is God's church, or people. Hence, the justified believer himself constitutes the holy place, and all the antitypes of the furniture of that ancient room are located in his heart. So also the sanctified believer constitutes the holiest of all, and all the antitypes of the furniture of that room is within him. This is one phase.

Second. The two rooms of that ancient house typify two states or conditions in God's salvation. After the sinner makes his offering upon the brazen altar of mercy, he passes through the laver, "Washing of regeneration"—*into* the holy place, the state of justification. But he can not rest here: he must move right on *into* the holiest. After his offering upon the golden altar of perfect consecration he boldly *enters* "*into* the holiest [the state of sanctification] by the blood of Jesus . . . through the vail." Heb. 10: 19, 20.

"Entereth into that within the vail." Heb. 6: 19.

This is our everlasting abiding place, the place of our rest. Upon the mercy-seat "we enter into *his rest.*"

"O sweet and tranquil home, where only God is known."

Under the cherubims of glory, upon the mercy-seat, his rest—we abide in the house of the Lord forever." Psa. 23: 6.

"He that dwelleth *in the secret place of the most High* shall abide under the shadow of the Almighty." "He shall cover thee with his feathers, and under his wings shalt thou trust." Psa. 91: 1, 4.

"Keep me as the apple of thine eye, hide me under the shadow of thy wings." Psa. 17: 8.

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." Psa. 27: 5.

"The children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house." Psa. 36: 7, 8.

"Thou shalt hide them in the secret of thy presence." Psa. 31: 20.

My soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge." Psa. 57: 1.

"I will abide in thy tabernacle forever: I will trust in the covert of thy wings." Psa. 61: 4.

"In the shadow of thy wings will I rejoice." Psa. 63: 7.

The golden pot of manna.

This manna was a type of the rich spiritual food the sanctified soul feasts upon. This makes the soul "delight itself

in fatness," yea, have a "continual feast."

Aaron's rod that budded. Num. 17: 1-8, 10.

This rod is a type of the fruitful yield of a sanctified soul. The Father purges every justified branch, "that it may bring forth more fruit."

Thus we could follow the services of that ancient sanctuary clear through and find their antitype in the New Testament church. So the church of God is the new covenant sanctuary.

DANIEL'S GREAT VISION.

LESSON X.

BY H. M. RIGGLE.

The defiling and cleansing of the new covenant sanctuary.

WHAT IS THE NEW COVENANT SANCTUARY?

As seen in the previous lesson, the spiritual sanctuary or house of God in this dispensation is the church. The literal sanctuary was its type. Heb. 8: 1, 2; 1 Tim. 3: 15; Eph. 2: 19-22.

THE DAILY SACRIFICE OF THE WORLDLY SANCTUARY WAS TYPICAL OF THE DAILY SACRIFICES OF THE CHURCH. WHAT ARE THESE?

The daily sacrifices of the new covenant sanctuary are spiritual offerings of praise and thanksgiving unto God—"spiritual sacrifices."

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5.

"That ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Verse 9.

"By him therefore let us offer the sacrifice of praise to God *continually;* that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Heb. 13: 15, 16.

"Giving thanks always for all things unto God." Eph. 5: 20.

"And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Psa. 107: 22.

"Then shalt thou be pleased with the sacrifices of righteousness." Psa. 51: 19.

"That they may offer unto the Lord an offering in righteousness." Mal. 3: 3.

ANTIOCHUS EPIPHANES WAS A TYPE OF THE POPE OF ROME. His work of treading down the Jewish host, defiling the sanctuary, taking away the daily sacrifice, etc., as recorded in Dan. 8, is a clear type of the work of the great apostasy of the church.

WAS THIS TREADING DOWN AND DEFILING OF THE CHURCH FORETOLD BY THE PROPHETS? Yes. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." Isa. 63: 18.

"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law." Zeph. 3: 1-4.

"How has the faithful city Sion, once full of judgment, become a harlot! wherein righteousness lodged, but now murderers. Your silver is worthless, thy wine merchants mix the wine with water. Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans and not heeding the cause of widows." Isa. 1: 21-23. LXX.

"But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Pet. 2: 1-3.

The "*little while*" the people possessed holiness doubtless refers to the early morning of the Christian era. Then the "light and treacherous" prophets and priests polluted the sanctuary, and trod it under foot. These were foretold by Peter, who gives the manner of this defiling. It was effected by bringing in "damnable heresies." Damnable heresies is rendered in other translations "destructive sects," "parties of destruction," etc. The whole apostate church, which includes both popery and the Babel of Protestantism, is an abomination unto God. They have defiled the sanctuary by not making any distinction between him that serveth God and him that serveth him not. They call light darkness, and darkness light. They call good evil, and evil good. They unequally yoked together a few believers with multitudes who have but a form of godliness. They ignore Christ the head and governor of the church, and set up popes, synods, conferences, etc., to make laws to rule the people. They worship their lifeless institutions and human lords more than the true God. They have crushed under foot the beautiful sanctuary of God and set up instead their human abomination. The faithful city became a harlot, murderers lodged in her. This refers to the defiling of the sanctuary, the apostasy of the church. The

wine merchants are the ministers. They mix the wine with water; namely, weaken the truth. They will not preach a pure gospel. This is the case everywhere in fallen Babylon. This is a perfect picture of the apostasy.

Just as this power under the Cæsars marched its hosts to Jerusalem and made desolate the city, threw down the worldly sanctuary, set up its ensigns on that once sacred spot, and offered sacrifice and worshiped them, so the same power under the priests and popes, trod down the spiritual sanctuary or church, set up its apostate or corrupt institution and worshiped it more than God. This is an abomination of desolation. Just as the Romans slaughtered the Jews, so the Catholics slaughtered the Christians. And just as the literal city was to be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke 21: 24), so the spiritual city—the church—was to be trodden under foot by the papists forty and two months—1,260 years. Rev. 11: 2.

HOW HAS THE APOSTASY TAKEN AWAY THE SPIRITUAL SACRIFICES OF THE CHURCH?

True holiness adorned the early church, and the natural result was a continual sacrifice of praise and thanksgiving. But during the apostasy true holiness was lost sight of, hence the daily sacrifice was gone. A "sin offering" was given instead. Thus we see that while Antiochus—the little horn—cast down the worldly sanctuary and took away their daily sacrifice, the popes and priests cast down the New Testament sanctuary or church and took away the daily spiritual sacrifices of praise and thanksgiving. The former was accomplished under heathen garb and the latter under Christian garb. The former under Antiochus, the latter under the popes, and also continued under the reign of sectism.

THE CLEANSING OF THE LITERAL SANCTUARY BY JUDAS MACCABEUS WAS A TYPE OF THE PRESENT CLEANSING OF THE SPIRITUAL SANCTUARY BY THE FIRE OF HOLINESS. WHAT IS SAID OF THIS?

"Therefore thus saith the Lord, the Lord of hosts, Woe to the mighty men of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgment on mine enemies. And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious and will take away from thee all transgressors. And I will establish thy judges as before, and thy counselors as at the beginning: and afterwards thou shalt be called the city of righteousness, the faithful mother-city Sion. For her captives shall be saved with judgment, and with mercy." Isa. 1: 24-27. LXX.

"And it shall come to pass, that he that is left in Zion, and

he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4: 3, 4.

"And I saw as it were a sea of glass mingled with fire: and them that have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15: 2, 3.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19: 6-8.

These texts all prove that when this cleansing is accomplished the "spiritual sacrifices" of praise and thanksgiving are restored. Halleluiah! it has reached even me. Amen.

AN EXEGESIS OF REV. 12: 1-6.

BY H. M. RIGGLE.

WHAT WAS JOHN PERMITTED TO SEE IN THE VISION?

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Verse 1.

What was this woman?

The church of God—the bride of Christ—in her primitive glory, purity, and unity. Rom. 7: 4; Eph. 5: 23-33.

She was "clothed with the sun." What does this signify?

Jesus Christ the sun of righteousness, the light and glory of the church. She was clothed with his purity, and power.

What does her crown signify?

That she was reigning, through grace, over sin and the world.

What did the twelve stars of her crown signify?

The twelve apostles of the Lamb.

WHAT WAS HER CONDITION?

"And she being with child, travailing in birth, and pained to be delivered." Verse 2.

What does this signify?

The fruit of matrimony is offspring. The object of the union of Christ and his church is to bring forth fruit unto God. Rom. 7: 4.

The church travails in pain and labors to bring sons and daughters to God. The above text is a picture of the travail of the early church for the salvation of the world.

But is the church now married to Christ?

She certainly is, else we would be bastards and not legitimate children. Eph. 5: 23-33; 1 John 3: 1.

WHAT DID THIS WOMAN BRING FORTH?

"And she brought forth a man child, who was to rule all nations with a rod of iron." Verse 5.

Does this refer to Christ?

No: Christ is not a child of the church. He is its founder. He purchased it with his own blood. She is his wife.

Is Christ then our Father?

In this sense he is. He is called the "everlasting Father." Isa. 9: 6.

What was this man child the church brought forth?

A host, or whole nation of children, born suddenly.

Give proof of this.

"Before she travailed, she brought forth; before her pain came, *she was delivered of a man child.* Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." Isa. 66: 7, 8.

A nation of children born at once is here denominated a man child. This was fulfilled in the early church. On Pentecost three thousand were born in the family in one day. It was but a few days until a nation of children were brought forth. At an early date the church at Antioch numbered about one hundred thousand.

Is there any other scripture to prove the church is termed a man?

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, . . . for to make in himself of twain *one new man,* so making peace." Eph. 2: 14, 15.

The Jews and Gentiles reconciled in one body are termed "one new man."

Again in 2 Thes. 2 the apostate church is termed the *man of sin.* So the mighty host brought forth by the primitive church is called a *man child.*

Where is a promise that the people of God shall rule with a rod of iron?

"And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron." Rev. 2: 26, 27.

This is a clear prophecy of the early church and its success.

WHAT NEXT DID JOHN SEE?

"And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." Verse 3.

What was this dragon?

Pagan Rome. It was a dragon power.

What were the seven heads?

The seven supreme forms of government which Rome had.

Name them.

The regal power, the dictatorship, the decemvirate, the consular, the triumvirate, the imperial, and the patriciate.

What were the ten horns of the dragon?

The ten kingdoms which grew out of the Roman empire.

Name them.

Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, Lombards.

WHAT DID THIS DRAGON DO?

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Verse 4.

What is meant by the tail of the dragon?

The latter end of his reign.

What is meant by his casting down the stars?

Stars sometimes signify God's people. Dan. 12: 3.

The twelve sons of Jacob were seen in vision as stars. Gen. 37: 9.

Paul says the righteous shine as *lights in the world.* The casting down of the stars doubtless refers to the great host of bright luminaries, true saints, who were slain by the pagan power. Rome was ready to devour every man and woman born into Christianity?

WHILE ROME WAS THUS SLAYING THE CHRISTIANS AND CASTING THEM DOWN TO THE GROUND—SENDING THEM INTO THEIR GRAVES BY THE THOUSANDS, WHAT BECAME OF THEM?

"And her child was caught up unto God, and to his throne." Verse 5.

The souls of the martyrs ascended to paradise and continued to reign with Christ.

WHAT NEXT DID THE WOMAN DO?

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Verse 6.

What does the *wilderness* signify?

A place of obscurity which was the condition of the church during the great apostasy.

How long was she to remain there?

"A thousand two hundred and threescore days." Verse 6.

How long is that?

1,260 days—counting a day for a year [Num. 14: 34; Ezek. 4: 6.] equal 1,260 years. The church went into apostasy about A. D. 270. Counting forward 1,260 years brings us to 1530 A. D., the time of the reformation, when the church came out in clearer light.

REVELATION 12: 7-17 EXPLAINED.

BY H. M. RIGGLE.

WHAT GREAT CONFLICT DID THE REVELATOR SEE?

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." Verse 7.

WHAT IS MEANT BY WAR IN HEAVEN?

John while in the Spirit saw in a vision what was to take place on the earth in reality. Rev. 4: 1, 2.

WHO WAS MICHAEL?

"Yet Michael the archangel, when contending with the devil," etc. Jude 9.

What is meant by archangel?

Head or chief of the angelic host.

Who holds that position?

"Jesus Christ, who has gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Pet. 3: 22.

WHAT DOES DANIEL SAY OF MICHAEL?

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: . . . and at that time thy people shall be delivered." Dan. 12: 1.

WHO IS THE GREAT PRINCE CALLED MICHAEL?

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts 5: 30, 31.

WHAT DO WE LEARN FROM THE ABOVE SCRIPTURES?

We learn very clearly that Michael is the Lord Jesus Christ.

WHO ARE MICHAEL'S ANGELS?

The great host of Christians, and especially ministers, who were willing even to lay down their lives in defense of the gospel of the kingdom.

WHAT DID THE DRAGON REPRESENT?

Pagan Rome, as seen in the previous lesson. Verses 3, 4.

WHO WERE THE DRAGON'S ANGELS?

The adherents of paganism.

WHAT DOES THE WHOLE LESSON TEACH?

The great conflict between Christianity and paganism, which took place in the beginning of the gospel dispensation.

HOW DID THIS CONFLICT END?

"And the dragon fought and his angels, and prevailed not; . . . and the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Verses 7-9.

WHAT DOES THIS SIGNIFY?

The victory Christianity gained over heathenism. The

triumphs of the gospel over pagan darkness. At the ushering in of the gospel dispensation, paganism was the universal religion. Rome held universal sway. Paganism held the highest position on earth when Christ appeared to save the world. But he who is called Michael, he and his angels—ministers and adherents—waged war against this dragon in his high places. Being victorious he proved to the world that paganism had no right to such a high seat. Therefore Christ cast him down, and set his kingdom up instead.

WHY WAS THIS GREAT POWER CALLED SATAN, THE DEVIL, THAT OLD SERPENT?

These appellations were applied to this power because its religion was purely of devilish origin. The early Christians termed heathen Rome the devil. In fact it was the main instrument through which Satan worked in opposition to Christianity, and through which he had deceived almost the whole world. Paul says, "The things which the Gentiles [heathen] sacrifice, they sacrifice to devils; . . . and I would not that ye should have fellowship with devils. Ye can not drink the cup of the Lord, and the cup of devils." 1 Cor. 10: 20, 21.

HOW DID THE EARLY CHRISTIANS CELEBRATE THIS GREAT VICTORY FOR CHRISTIANITY?

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Verse 10.

Here it is clearly stated that this Michael was Christ. Michael cast down the dragon, and the saints are heard to say that it demonstrated "the power of Christ."

IN WHAT SENSE DID THE PAGANS ACCUSE THE CHRISTIANS?

If any calamity ever befell them, they blamed the Christians. If death of famine came upon them as a people they blamed the Christians and put them to death. If so much as a fire would break out in any of their cities they accused the Christians and put them to death for it. Thus they were both day and night accusing the Christians of things of which they were not guilty, and then glutted themselves by shedding their innocent blood. No wonder they shouted for joy when the Roman power began to crumble before Christianity.

HOW DID THE CHRISTIANS OVERCOME?

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Verse 11.

While the pagans opposed Christianity with fagot, sword, crucifixion, the rack, wild beasts, etc., the followers of Christ never raised their hands

in rebellion. They went into the amphitheater to be eaten by wild beasts, testifying that the blood of Christ saved them from sin. They went to the rack, the beheading-block, the stake, with the same sweet and burning testimony. These were their only weapons of warfare. Never did men enter a holier conflict. Never before had an army gone to battle with such weapons. But, thank God! *they overcame.* The cause they had espoused was so dear to them that *they loved not their lives unto the death.* Heathenism could not stand before such a religion as this, but went crashing to pieces before it.

WHEN ROME SAW HER RELIGION CRUMBLING BEFORE THE LIGHT OF CHRISTIANITY, AND ITS PURE GOSPEL, HOW DID SHE TRY TO SAVE HERSELF?

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." Verse 13.

This dragon power tried to save itself by slaughtering the Christians. But watch-fires were rapidly kindled in every land. The Christians soon outnumbered the heathen, and they came begging admission to the church. Rome tottered, and finally fell A. D. 476.

WHEN CHRISTIANITY MIGHT HAVE SWEPT THE WORLD TO GOD, WHAT TOOK PLACE?

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Verse 14.

This woman was the church. (Verses 1, 2.) The wilderness into which she went is the same as already considered in verse 6—the obscure state of the church during the Apostasy. Two wings of a great eagle signify the rapidity of the spiritual decline of the church. The time, times, and half time, cover the same period as verse 6; viz., 1,260 years.

WHAT NEXT DID JOHN SEE?

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Verse 15.

Doubtless this was fulfilled in the Arian heresy, which arose, and for a short time seemed to sweep every thing like a flood. The adherents of that heresy at one time outnumbered the orthodox. It really looked as though the entire church would be carried away by it. This heresy was but the dregs of paganism. Came out of the dragon's mouth.

WHAT BECAME OF THIS FLOOD?

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Verse 16.

This language, no doubt, is borrowed from the time when the earth opened and Korah, Nathan, and Abiram quickly

went down into the pit. It signifies a sudden disappearance of that flood which the serpent cast out. And truly it was short-lived and very soon disappeared.

WHAT DID THE DRAGON NEXT DO?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17.

The old dragon was completely conquered—cast down—his power broken. So he became wroth at the woman—church. A son was born to the dragon, called *a beast*, and through this son the dragon made war against the remnant of her seed; namely, the few who stood true to God during the dark ages.

REVELATION 13: 1-10 EXPLAINED.

BY H. M. RIGGLE.

WHAT FOLLOWED THE DRAGON IN JOHN'S VISION?

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Verse 1.

This beast represents popery, or papel Rome. He resembles his father the dragon, in that he also has seven heads and ten horns. The only difference is this: The dragon had his crowns on his heads (Rev. 12: 3), while the beast had his crowns on his horns. (Rev. 13: 1.) The solution is this: Under the pagan form the heads or different forms of government, were the ruling power of the empire, while under the papal form the ten horns or ten kingdoms, were the ruling power.

WHAT APPEARANCE DID THIS BEAST HAVE?

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Verse 2.

Leopard, spotted, signifies sins. This power was to be extremely sinful. Feet like a bear signifies crushing, rending, etc. Mouth like a lion signifies devouring. Such was papal Rome.

WHERE DID THIS BEAST GET HIS AUTHORITY?

"And the dragon gave him his power, and his seat, and great authority." Verse 2.

It is an undisputed fact that papal Rome received her power and authority from pagan Rome. The ten kingdoms of the empire gave "their power and strength to the beast" (Rev. 17: 13), and thus became the horns (power) of the beast.

WHAT BEFELL ONE OF HIS HEADS?

"And I saw one of his heads as it were wounded to death; and his deadly wound was

healed: and all the world wondered after the beast." Verse 3.

It was one of the seven heads that was wounded (Rev. 13: 3), and *after* that head was healed *all the world* wondered after the beast, worshiped it, etc. Turn to Rev. 17: 8-11. Here the Revelator describes these seven forms of government in the following words: "Five are fallen [past], one is [This was the *imperial* which existed at the time the book of Revelation was given.] and the other is not yet come [patriciate]; and when he cometh he must continue a short space [about 26 years]." In the year 476 A. D. the imperial power was overthrown by the hordes of savages that swept over the Roman empire from the North, and for a time it seemed as though the sixth head was wounded to death; but when the empire was finally re-established 800 A. D., the same old imperial power of the Cæsars was revived under a Christian garb in the form of New Rome, thereby constituting the eighth Roman power, but in reality was one of the seven being separated from the first six by the patriciate a supreme civil power that immediately preceded the eighth. So that head which received such a deadly wound was thus healed and formed the eighth ruling power of Rome—popery. John spoke of it in these words: "The beast that was [did exist as the sixth power], and is not [cast down and overthrown], and yet is [still exists, and revives again]." Verse 8.

"And the beast that was, and is not, even he is the eighth, and is of the seven." Verse 11.

The power exercised by the popes during the reign of the papacy was nothing more nor less than the old imperial power of the Cæsars. This in another sense explains how the ten horns serve as horns both of the dragon and of the leopard—spotted beast, since the papacy is nothing but the old imperial power cloaked in a Christian garb.

WHAT DID THE BEAST WORSHIPERS REALLY WORSHIP?

"And they worshiped the dragon which gave power unto the beast." Verse 4.

Papal Rome has many rites which she brought from pagan Rome, doing penance, worshiping images, using holy water, etc., etc. Catholics in observing these things simply worship the old dragon—paganism.

WHAT DID JOHN HEAR THIS BEAST SAY?

"And there was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Verses 5, 6.

Part of this was fulfilled in the following great assumptions of the pope of Rome. "I am King of kings, and Lord of

lords; holy father; vicegerent of the Son of God. I am infallible. I have power to forgive sins; to release from purgatory; to damn and to save."

How did this power treat the saints?

"And it was given unto him to make war with the saints, and to overcome them." Verse 7.

This was fulfilled in the bloody persecutions received from the papists.

Was this power to have universal sway?

"And power was given unto him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world." Verses 7, 8.

How long was this beast to rule over God's people?

"And power was given unto him to continue forty and two months." Verse 5.

42 months, counting 30 days to the month, equal 1,260 days or years. This covers the same period of time that the church was to continue in the wilderness (Rev. 12: 6, 14), as before observed.

What was to finally happen to this beast?

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience of the saints." Verse 10.

The patience of the saints down through the dark ages of persecution was that the very power that was putting them to death with the sword, sometime would be killed with the sword. Thank God! their prayers were answered. Thirty years of bloody war in Germany finally broke off the imperial yoke, and this beast power was dethroned with the sword, and it shall continue to diminish in power "unto the end."

REVELATION 13: 11-18 EXPLAINED.

BY H. M. RIGGLE.

What did John see coming up out of the earth?

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Verse 11.

This represents Protestantism. Its two horns represent two temporal powers that have stood back of Protestantism. These are England and Germany. Lamb-like signifies the tolerance of these nations. *He spake as a dragon.* Instead of the heavenly inspiration and Holy Spirit anointing, speaking forth the eternal truth, he spake by dragon power.

What is said of this beast?

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to

worship the first beast, whose deadly wound was healed." Verse 12.

Like the first beast, popery, the religion of Protestantism was to become the universal religion. This is in reality a Protestant world just as much as it was once Catholic. The causing of the people to worship the first beast (popery) is fulfilled by the Protestant's adopting in their creeds many doctrines and rites of the papacy. A few among the many are: Sprinkling for baptism; infant damnation unless baptized; all outside the pales of the church (?) are lost; giving titles to their preachers such as D. D., and Reverend. By Protestants accepting many doctrines and rites of popery and observing them, they virtually worship the first beast.

WHAT DID THIS BEAST ACCOMPLISH?

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Verses 13, 14.

Fire from heaven must be Holy Spirit fire, for no other kind comes from that source or direction. But when, it may be asked, during the reign of Protestantism did Holy Spirit fire fall from heaven? We answer, In the spiritual reformations and holiness movements of the past. For example: Luther's Reformation was spiritual, and watch-fires were kindled over most all Europe. But when that people saw that God was with them they became deceived and organized a society, which was only an image to the old papal beast. As soon as they did this they lost their power and spirituality. Just so with the Wesleyan Reform. Europe and America shook under the labors of those two young men. Showers of Holy Spirit fire fell in their meetings. But soon their followers became deceived and made an image—organized a sect—and the result was an immediate decline in spirituality. Thus it has been clear down through the Protestant ages. As soon as they thus organized they became persecuting powers, and some have gone so far as to put to death those who would not worship their image.

AFTER THEY MAKE THEIR IMAGE WHAT IS THE NEXT STEP TAKEN?

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Verses 16, 17.

As soon as they make an image they mark their subjects; educate and catechize them in their peculiar faiths. And no man can buy and sell only those who have the mark and name of the beast. Buying and selling signify their preaching. God's ministers freely receive and freely give. But in Babylon they buy what they preach. They must take the different courses through college and the theological seminary, and be well marked with the peculiar doctrine, before they can enter the ministry. These are simply preacher factories. Those who pass through the Methodist factory and receive their peculiar mark never come out preaching Baptist, or Lutheran doctrine. So with all the sects. A course through these factories costs too much for them to give away freely what they had to buy. So they sell it and make merchandise of the gospel. If a man stands outside of all these human frauds, not having their mark, name, or the number of the names (viz., do not belong to any of their schisms), they will not allow him to preach in their houses.

WHAT IS SAID OF THE NUMBER OF THIS BEAST?

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Verse 18.

This number signifies a great multiplicity of sects and sect names which would make up Protestantism.

WHERE IS THE CHURCH OF GOD AFTER BEING GATHERED OUT OF THIS CORRUPTION?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15: 2, 3.

This sea of glass mingled with fire is the pure word and holiness of God. This host seen thereon is the multitude of saints now gathered out of sectism into the unity and purity of primitive days. Glory to God in the highest! We stand redeemed from all sin and apostasy.

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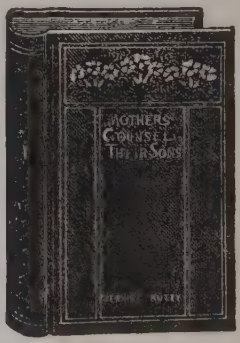

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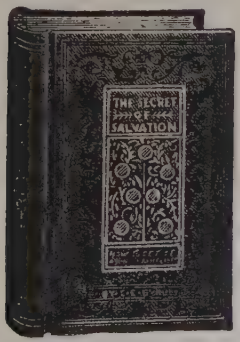

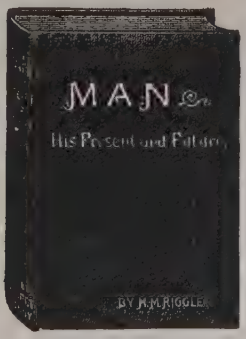

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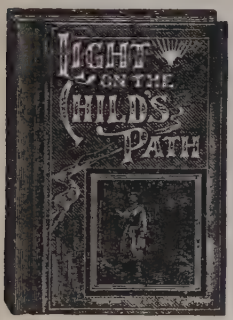

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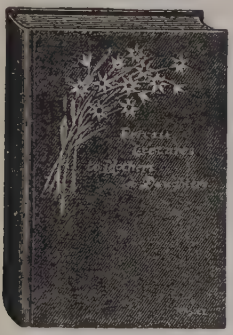

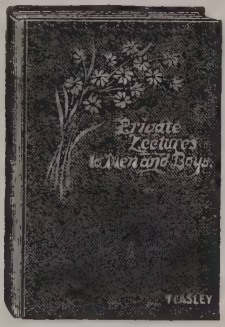

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